

ES.

tee

AT THE MERCANTILE PRESS RAILWAY ROAD, LAHORE.





(७)

THE KOHAT OUTRAGES.

PRINTED & PUBLISHED FOR

The Kohat Refugees Working Committee

BY

LALA NAND LAL,
Head Master, Bhratri School, Kohat.

1924.

At the Mercantile Press Railway Road, Lahore.





THE KOHAT TRAGEDY.

THE CAUSES.

The causes of this tragedy are briefly embodied in the statement which was handed over by the refugees at Rawalpindi to the Special Magistrate, Kohat, on the 3rd October 1924, a copy of which is appended to this narrative. The occurrences of the 9th and 10th September are given here in greater detail with the necessary introduction.

The Pamphlet and the Tank Incidents.

A poem against the Gita and Sri Krishna was published by the 'Lahaul,' a Muhammadan Newspaper in the Punjab, in May last. A Hindu from Jammu published a poem in some of the Hindu papers in reply to that poem.

Later on the Jammu poet compiled some of his songs in the shape of a pamphlet and dedicated the book to one Jiwan Das, Secretary Sanatan Dharm Sabha, Kohat. A thousand copies of this pamphlet were received by Jiwan Das and 35 or 40 of these were sold on the 22nd August which was the Janam Ashtami day, the day of the birth of Lord Sri Krishna. Nothing more was heard about it until the end of the month. Meanwhile, the Hindus had obtained permission from the Municipality to build a tank for their women folk on their own site in the Hindu Mohallah. This site was acquired over 20 years ago for this very purpose and the Hindus had obtained permission for the construction of the tank soon after the acquisition of the site but had been unable to carry out the work through lack of funds.

Some interested neighbouring Muhammadans, with a view probably to squeeze some money out of the Hindus, filed an application before Mr. Ahmad Khan, Assistant Commissioner, Kohat, to the effect that the construction of the tank would be a nuisance to them and that it should be stopped. The Assistant Commissioner went to the spot and stopped the construction pending a compromise between the parties which he proposed to effect. He ordered that five Hindus and five Muhammadans should go to the Town Hall the following day. During the night the dispute took the form of a Hindu-Muhammadan question, and the next day (1st September) the required number of Hindus and Muhammadans met in the Town Hall. The Muhammadans said that as the water from the proposed tank would pass through a mosque, which is about 500 yards below the tank site, and as the Muhammadans

would be unable to take their ablutions in that water, therefore the building of the tank was undesirable. The Hindus pointed out that a tank for women already existed on the same stream, and that its water already passed through that very mosque, and, besides, that the sewage water of the different mohallahs also fell into that stream before its entry into the mosque grounds. The arguments of the Hindus being reasonable, the Muhammadans kept quiet. Moreover the Assistant Commissioner said he would supply water from taps to the Muhammadans for that mosque.

The Assistant Commissioner at this stage said to the Hindus for the first time that they had injured Muhammadan feelings by having published the pamphlet mentioned above. The Hindus present pleaded their ignorance about it and said that it was not a publication by the Sabha. The Assistant Commissioner pressed the Hindus to express their regret regarding the publication of the alleged offensive poem. The Sanatan Dharm Sabha accordingly held a meeting *that very evening* (2nd September) and passed a resolution expressing their regret regarding the publication of the poem by a particular Hindu, and also resolved that the said poem should be removed from the pamphlet. Copies of the resolution were sent that very night to the Khilafat Committee, to the Assistant Commissioner and to different Muhammadan leaders.

Instead of being satisfied with this apology, the Muhammadans held a meeting on the morning of the 3rd September in the Paracha mosque and decided after lengthy inflammatory speeches that they should in a body approach the Assistant Commissioner at once *and have Jiwan Das and other Sanatan Dharma Sabha office-bearers arrested* for having injured Muhammadan religious feelings. The Muhammadans then formed a procession and went to the Assistant Commissioner's bungalow who told them to meet him at the Court. The Deputy Commissioner at this time was away at Fort Lokhart, the District summer place. The crowd then moved towards the Court, and some leading Muhammadans openly said in the Court that if the Assistant Commissioner failed to arrest the Hindus, they would loot and burn Hindu shops and houses. The Superintendent of Police, Mr. Lillie, was meanwhile informed by the Court Inspector about the gathering and its intentions. He therefore sent about 50 armed police constables to the Court to watch the movements of the mob.

Jiwan Das arrested.

The Assistant Commissioner had Jiwan Das brought before him under Police escort, and started proceedings against him under S. 107, Criminal Procedure Code. He

then asked Jiwan Das to produce the remaining pamphlets which he did along with the alleged objectionable pages, which had already been torn from them. The Assistant Commissioner then had all the pamphlets, *which bore the picture of Sri Krishna* on the title pages, burnt amid *the protests* of Jiwan Das and shouts of Allah-o-Akbar of thousands of Muhammadans. All this was done at the dictation of the Muhammadan mob *which was headed by Khilafat and other Muhammadan leaders.* Jiwan Das was then sent to jail pending proceedings under S. 107, Cr. P. C. The Assistant Commissioner was requested to let him out on bail, but he refused, and said that he might let Jiwan Das out on the following Saturday after the Jumma gathering would be over. The Deputy Commissioner arrived that very evening.

On the 4th September a deputation of some leading Hindus waited on the D. C. with a request that Jiwan Das might be released. A partial hartal was observed in the bazar owing to the Assistant Commissioner's having burnt the pamphlets bearing Sri Krishna's portrait. The Deputy Commissioner asked the Hindu deputation to have the hartal removed, otherwise he said that five more members of the Sanatan Dharma Sabha would be arrested, and the hartal was consequently removed. He said that he was not prepared to let Jiwan Das out just then.

Pir Jamait Ali arrives.

One Pir Jamait Ali Shah meanwhile arrived from the Punjab and started delivering inflammatory speeches to the Muhammadans in mosques. Muhammadan feelings were worked up, and they wanted that the *Sanatan Dharma Sabha members should also be arrested.* On the 8th instant a deputation of Sanatan Dharma Sabha members again waited on the D. C. and urged that Jiwan Das was a harmless loyal young man, and that the pamphlet was a compilation of songs by a man from Jammu, and that as the pamphlets had been destroyed and regret had been expressed by him and also by the Sanatan Dharma Sabha the matter ought to be dropped. The D. C. then wrote to the Assistant Commissioner to release Jiwan Das after having taken a promise from the deputation that Jiwan Dass *would leave for the Punjab forthwith.* This order was taken to the Assistant Commissioner by the deputation members personally, but the Assistant Commissioner would not release Jiwan Das and sent back the Deputy Commissioner's order with a note that Jiwan Das should be released on a bail of Rs. 10,000. The Deputy Commissioner, thereupon, ordered that Jiwan Das should be released on a bail of Rs. 10,000.

Jiwan Das was accordingly released on bail and sent to the Punjab by a motor car.

Haji Bahadur Mosque Meeting.

As soon as the news of the release of Jiwan Das reached the Khilafat workers and some other leading Muhammadans, a mass meeting was convened by them at once by a proclamation. A great many Muhammadans gathered in the Haji Bahadur mosque at night. There was already a good deal of excitement among the Muhammadans through the inflammatory preachings of Pir Jamat Ali Shah and others, and this excitement greatly increased when the proposed mass meeting was announced. Clearly foreseeing danger, two respectable Hindu gentlemen waited at a late hour the same evening upon the Deputy Superintendent of Police, the highest police officer approachable within the city at that hour, and told him that the situation had become serious, that there was a danger of a breach of the public peace by the Muhammadans, and requested him to take immediate measures to safe-guard the interests of law-abiding citizens. He promised to do so and the Hindu gentlemen went back to their homes.

It may be mentioned here that the Hindus having felt the critical nature of the situation during the first week of September, had already on the morning of the 8th posted a representation to the Hon'ble the Chief Commissioner and the Deputy Commissioner by registered post in which they had given full expression to their apprehension and had asked that measures should be taken to protect them.

The meeting of the Muhammadans in the Haji Bahadur mosque on the night of the 8th September turned out to be a very fanatical gathering. The Muhammadans declared "Jehad" (war against infidels) against the Hindus and took oaths on the Quran and the irrevocable vow of "Talaq" to carry out Jehad against the Hindus. They sent messengers at once to different villages and the Independent Territory to inform the Muhammadans that they had proclaimed Jehad, and a pretty big mob started patrolling the main Bazar with shouts of Allah-O-Akbar. The noise was great and it terrified the Hindus in their houses. The night however passed without any harm, probably because owing to the darkness the mob could not distinguish between the Hindu and the Mohammadan shops.

Events of the 9th September, 1924.

Having seen the mobs wandering and shouting in the bazar during the night the Hindus sent telegrams early in the morning to the Deputy Commissioner and Superintendent Police, informing them about the apprehended danger and praying for the immediate protection of their lives and property.

Muhammadans from different villages and Independent Territory began to pour into the city on foot, tongas, motors and lorries and the situation became very grave. At about 10 a.m. the Hindus again wired in a detailed form to the Deputy Commissioner and also to the Superintendent of Police soliciting help and protection.

Meanwhile, the mob started towards the direction of the Deputy Commissioner's bungalow but were stopped from entering the Cantonment. It is said that the Deputy Commissioner promised to see them in the Town Hall and he did go there after 9 a. m. It is said that seeing the armed mob there, he entered the Town Hall and asked the people to send a few of their representatives to him inside the Hall for discussing the affairs. The mob refused to do so, and the Deputy Commissioner had to go out to meet them in the open grounds.

On inquiry by the Deputy Commissioner he was told that the Mohammadans wanted the re-arrest of Jiwan Das and the immediate arrest of six more Sanatan Sabha members. After great discussion it is said that the Deputy Commissioner promised to arrest the members and to put them on trial. It is said that the Assistant Commissioner who was with the Deputy Commissioner, then told him that everything would be all right. A head constable of Police was sent with a few constables to the city to keep the required persons in readiness to be conveyed to the Court.

The mischief commences.

The Deputy Commissioner then left for his bungalow, but the mob was surely not satisfied. They had come and gathered with the specific object of carrying out the oaths of the previous night and had already provided themselves with bamboos and lathies (Kau wood sticks) which they had looted from the wood stall of a Sikh situated near the Town Hall, and the mere arrest of a few Hindus could not make them give up the vow they had taken to kill the Kafirs and to burn their houses and to plunder them. One portion of the mob started towards the city, and another portion at once entered the garden of Rai Bahadur Makhan Singh which is only a few yards away from the Town Hall across the main road. They cut and rooted out a number of trees there and from there went to the springs near the fort where there was a Gurdwara. They cut trees in the Gurdwara garden and burnt the Gurdwara building and destroyed it.

The major portion of the mob entered the city through different northern gates without any provocation on the part of the Hindus who had mostly gone away to their houses in the different streets of theirs to protect their lives, property and families, if necessary.

Muhammadan shops marked.

All the Hindu shops were closed while the Muhammadan shops were either open or at least their owners were standing in front of them. It was noticed later on that every Muhammadan shop had been marked with a chalk inscription to the effect that it was a Muhammadan shop (yeh Musalman ki dukan hai).

Signal Shots.

Three successive shots rang out at about 12 noon out of the Paracha (Muhammadan) Mohalla which is situated outside the Tehsil Gate on the western extremity of the main bazar. This Mohalla adjoins the big Hindu street, known as Hindu Mohalla on its western side. These shots were presumably the signal for the mob to start their work of destruction and plunder. Immediately after the firing of these shots from the Paracha Mohalla, the mob started breaking the shops open, and despoiling and setting fire to them. There were two big four-storied shops, one on the corner of the block from where the bazar is entered by the Jail Gate and the other nearly opposite it near the corner of another small bazar known as School Bazar or Bazar Zargaran. These were the first two shops which were set on fire. The loot and arson continued and in less than half an hour the whole western wing of the bazar, from the Tehsil Gate to the Jail Gate lane was in flames.

Attack on Mandir.

After the above-mentioned two shops had been set on fire, a portion of the mob turned towards the Ghalla Mandi, which is situated on the western extremity of the main bazar on its southern side, and attacked the main Hindu Shiwala and Mandir. This building adjoins the Hindu Mohalla. The Hindus standing on the roofs near the Mandir, entreated the mob to desist from entering the Mandir, but some men of the mob who were armed replied by firing at them and forced open the door of the Mandir compound with axes. One of the Hindus who was on a roof near the Mandir was killed by one of the shots, from the mob. Hindus then began to exchange shots with the mob. The mob was a big one. It is said that one Muhammadan was killed there. The mob dispersed from the Ghalla Mandi without having been able to enter the Mandir compound and doing any damage to it that day.

Meanwhile plunder and arson were going on at the highest pitch in the main bazar on the east of the Police Station. A few minutes after the commencement of the loot and fire, the Assistant Commissioner was seen in the centre of the main bazar in his motor car along with the head of the Khilafatists and the Qazi. They got out of their

car but were not found discouraging the marauders in their cowardly deeds.

D. C. Arrives on the Scene.

The Superintendent of Police soon arrived in the bazar followed by the Deputy Commissioner. The loot and arson continued in their presence but they did not or could not stop it. Some Hindu residential streets face the Police Station in the city, and as the mob tried to enter these lanes they were fired at by the Hindus who were defending their houses from within. Some men from the mob were also firing on the Hindus.

A stray shot is said to have hit a policeman, whereupon the Superintendent of Police ordered the Police constables to fire. Instead of firing on the mob the Police started firing on the Hindu houses which faced the Police Station. In spite of repeated remonstrance by a very respectable Sikh that no shot had come from those houses and that there were only ladies and children in them at the time, the fire was kept up for some time there.

Instead of protecting Hindu shops from being looted, the Police joined the mob in breaking open safes and busied themselves in the loot. Some of the Sub-Inspectors were even seen supervising the breaking of the safes and helping themselves with cash and ornaments.

The military had arrived in the meanwhile, but had after a short time retired without having done any good to the people. Why they retired is unknown to us. They must have had some reason for doing so.

Incendiarism.

There are many shops outside the Tehsil Gate which belong to the Hindus and which are tenanted both by Hindus and Muhammadans, while there are mandis and timber markets belonging to Hindus either built upon their own sites or on those leased from the Muhammadans. A wing of these shops adjoined the Hindu Mohalla. A wholesale loot of these shops was a part of the very first attack by the mob. After the loot the whole property was turned into big bon-fires. The burning of the shops which adjoined the Hindu Mohalla carried some flames to the adjoining two buildings in the early part of the afternoon. By 4 p. m. practically the whole main bazar was in flames. All the houses in Kucha Arya Samaj were looted and fire was set to some of the houses, including the Arya Samaj Mandir, and many other houses in other Hindu streets (Kuchas) were looted. Many Sikhs and Hindus were killed or wounded in that part of the city by then.

The firing from the Paracha Mohallah houses and other Muhammadan houses on the Hindu Mohallah continued till

then. Three Hindus had already died and four wounded by these shots and bullets. The Muhammadans in their morchas were being helped by Independent Territory people in firing on the Hindus and thus keeping them confined to their houses. The Hindus could not stir out of their houses and were unable to save any of their property in the bazars. While on the other hand, the incendiaries and plunderers vigorously carried on their foul deed under shelter of the Muhammadan firing.

At about 5 p. m. the firing from the Paracha side ceased and simultaneously with the cessation of these shots the major portion of the mob disappeared from the bazar. It seems that that was the signal for their doing so.

The Khilafatists.

A good deal of the booty had already passed out of the city with the help of Khilafat workers in uniforms and otherwise.

It should be noted here that wherever the mob went during the day and did havoc, they were headed by Khilafatists and other Muhammadans with big flags in their hands who repeatedly shouted encouraging words.

Mr. Ahmad Khan "in charge."

Mr. Ahmad Khan, the Assistant Commissioner, came to the Hindu Mohalla at about 3 p. m. and said that the Hindu Mohalla had been placed in his charge.

A few leading gentlemen of the mohalla approached him with the request that he should stop the Parachas and other Muhammadans from firing on the Hindus. He was informed of the casualties that had already taken place in that mohalla. He said that he had ascertained that there was firing from only one house of the Paracha Mohalla. He was told that shots were coming from more than four houses but he said that he did not believe it. Hardly had he finished these words when there came the sounds of shots from four or five different places from the Paracha Mohalla whereupon he went to that side followed by the Inspector, Court Inspector, a Sub-Inspector and a few police constables.

A British officer, accompanied by some sepoys, had also come during the day to enquire as to where the shots were coming from. He was shown the way to Paracha Mohalla and heard the firing of shots himself from that side.

Soon after 5 p. m. when the firing from the Paracha Mohalla and the chief looting etc., in the bazar had ceased, the Assistant Commissioner again came to the Hindu Mohalla. He was accompanied by many local Muhammadans who went on exciting him.

Mr. Ahmad Khan was taken round in the mohalla and was shown the casualties—both dead and wounded. He was then taken to the house which was on fire, having caught the

fire from the adjoining shops outside the Tahsil Gate. The Hindus of the mohalla who were extinguishing the fire asked for his help in the matter but he said that the Hindus should extinguish the fires themselves.

He was further requested that as the Police had been unable to control the situation in the bazar side he might arrange for some 50 Sikh and Dogra sepoys for the safety of the mohalla. He refused and said that that was impossible and that besides the police he would give us Frontier Constabulary men to look after us. He said that the said men would be arriving by the evening train from Hangu.

Although the night passed without any further events yet the Hindus remained in great distress. Two houses in the mohalla were still smouldering and giving out occasional flames in spite of the efforts of the mohalla Hindus to extinguish the fire, while they saw flames of great bon-fires in the bazar and outside the Tehsil Gate.

The breaking of the safes from the Hindu shops was kept up by the police and a few Muhammadans throughout the day and the following night.

The Hindus of the other streets in the bazar had been busy in taking away their women and children to the Cantonment for safety. They took away some of their wounded and those who could not be taken away remained in the city. The dead had to be left behind.

The military were placed outside the city walls and the Frontier Constabulary which had arrived in the evening was placed within the city walls.

The scene changes to the Hindu Mohalla on the 10th September 1924.

Early in the morning of the 10th, mobs, fully armed with fire arms and axes, etc., began pouring into the city from without, inspite of the fact that the city gates were closed. It transpired later on that these marauders had many big holes in different places of the city wall made in spite of the fact that the city wall was guarded by the military from without and the Frontier Constabulary from within.

Hindus take refuge in Sthan Jogian.

The danger increased as the mobs entered the city. The residents of the northern portion of the Hindu Mohalla began to take shelter in the Sthan Jogian, which is situated in the heart of the mohalla, with their families and valuables. This Sthan Jogian was an old Hindu temple, the biggest of its kind in Kohat and was something like a castle where one had to pass through five gates before one could enter the temple itself. It was a commodious building and was considered to be the safest place in the whole of the

mohalla. Many people, whose houses were near to those which had caught fire the preceding evening, had already gone there before the morning. By 8 a. m. over a thousand persons had taken shelter in this temple.

The mob attacked the mohalla at about 8-30 a. m. from its southern side as well as from the south-eastern side from near the Islamia High School. They set fire to a Hindu house under the cover of a roofed lane, but as this house was close to some Muhammadan houses, the fire was soon put out by the neighbouring Muhammadans. Another isolated house of a goldsmith was looted and set on fire. A good many shots were exchanged between the mobs and the Hindus who were defending their houses. Although the Hindus were greatly handicapped by the Paracha Mohalla firing, which had been again opened on the Hindus as soon as the mobs had attacked the mohalla from different positions, yet the Hindus succeeded in repulsing the mobs from all sides.

Meanwhile, evil-minded Muhammadans had started setting the School Bazar (Bazar Zargaran) on fire from near the Ghalla Mandi Temple and the small entrance of the mohalla which opens in the School Bazar on the eastern side of the mohalla, known as Tang Galli.

There was a respite after the mobs were repulsed. A new Deputy Superintendent of Police, who is a local gentleman, arrived in the Hindu Mohalla. He said that he had brought Frontier Constabulary people and would place them in different prominent places to save the mohalla from further attacks. He accordingly distributed those people in different places.

Females Kidnapped.

He again came after a short while and volunteered to take with him those who would like to go to the City Police Station or the Cantonment for better safety. About a hundred persons, consisting of males, females and children, accompanied him. He gave them over to the Police constables with instructions that they should be taken over to the City Police Station. These poor people were attacked by the Muhammadan mobs as they neared the Islamia High School, were looted of all they had on them and were beaten mercilessly. One of them was wounded with a bullet shot, while a few young females were taken away forcibly to the Haji Bahadur Mosque which was near by. The remaining Hindus after being robbed and beaten ran inside the Islamia High School and waited there till some military people passed that place and took them to the Cantonment.

The young women who were taken away to the Haji Bahadur Mosque, were forcibly converted to Islam. Some have since escaped from them and have very gruesome tales to tell.

Second Attack on Hindu Mohalla.

Soon after this the mobs came back again in great numbers and attacked the Hindu Mohalla from near the Islamia High School. The fire had by this time taken hold of the eastern wing of the mohalla adjoining the Bazar Zargaran, and shots were being showered both by the mob, the Paracha Mohalla and some other high houses of Muhammadans. A portion of the armed mob had gone up the roof of the Leigh Girl School and were also firing from there on the Hindu Mohalla.

Kahn Das

The mob tried to enter the Mohalla, but a Hindu, named Kahn Das, whose house was at the entrance of that portion of the mohalla, fired on them. There were some casualties from among the mob and they retired once again. It was at this time that the Assistant Commissioner accompanied by the Head of the Khilafatists and some other Muhammadans came there and asked Kahn Das, who had so bravely repulsed the attack, to come down. He came down accordingly and was disarmed by the Assistant Commissioner with the remark that the Kafir had killed several Muhammadans.

Doings of Frontier Constabulary.

The Assistant Commissioner then placed a few Frontier Constabulary men on the roof of Kahn Das's house. This was a four-storied house and overlooked the major portion of the Hindu Mohalla.

The Assistant Commissioner next placed a few F. C men in the High Tower of the Islamia High School and thus having made arrangements, which subsequently proved to be the destruction of the Hindu Mohalla, left the place. Heartless incendiarism soon followed. The Frontier Constabulary men threw some burning balls of rags which were soaked in kerosine oil down into the Hindu houses which were close by and the houses thus caught fire.

When the fire had taken good hold of the mohalla the Deputy Commissioner arrived in the mohalla and went near the Sthan Jogian (temple aud mandir) to which all the Hindus of the northern and eastern portion of the mohalla had flocked for the sake of protection. The Deputy Commissioner asked those refugees to leave the place and go with him to the City Police Station for better safety because he said the fire was rapidly spreading in the mohalla and there was great danger of the Hindus being burnt.

Seeing the Deputy Commissioner the refugees got some courage, rushed out of the temple and followed the Deputy

Commissioner to the City Police Station and left all their valuable belongings in the temple with an idea that the authorities would surely take strong measures to safeguard the temple.

The fire was spreading fast. The Frontier Constabulary in the Islamia School Tower, the house of Kahn Das, and the roof of the Water Reservoir on the top of the Sanger Hill, where F. C. men were also placed then, opened a merciless fire on the Hindus of the mohalla and caused a good many casualties. A police picket was placed on the Leigh Girl School as well. These people were also firing on Hindus.

When Kahn Das, who was disarmed by the Assistant Commissioner, saw that the F. C. men in his house were firing on the Hindus he found himself in danger. Consequently he left his house and ran to a remoter and much safer house of another Hindu gentleman for protection. He was seen running by the Head of the Khilafatists and the Assistant Commissioner and before he turned into the lane was wounded with a revolver shot. He escaped with a small cut of the skin and entered the house where he wanted to go.

Other people were also leaving their houses meanwhile, but some fell with the F. C. bullets which were being fired by the pickets mentioned above. Anyhow the remaining Hindu population of the mohalla flocked into the house where Kahn Das had already gone.

Hindus leave under Dogra-Sikh Protection.

The situation now became very grave and it was not until about 2 p.m., when some Sikh and Dogra sepoys arrived, that the remaining Hindu population left the last place of their shelter and went to the City Police Station under their protection. The Hindus came in sight of big mobs on the way to the City Police Station, but none came near them, although there were only a few Sikh and Dogra Sepoys with them as guards.

Khilafatists in uniform were very prominent among the mob but except jeering at them none did any harm to the outgoing Hindus.

The Hindus had left all their belongings either in their own houses or in the Sthan Jogian (temple) or in other houses which they considered safe.

Loot and Desecration.

As soon as the mohalla was vacated by the Hindus the F. C. men left their places and rushed into different houses in the mohalla. The mobs from without the mohalla joined them and loot and pillage started. The

Sthan Jogian (temple) and practically all other houses were swept clean of all the valuable property they contained. All the temples in this mohalla and the one in the Ghalla Mandi were then desecrated and looted. The idols were broken and thrown into the gutters. Many temples were set on fire. The Hindu refugees were collected in the City Police Station like goats and sheep. The Deputy Commissioner and the Superintendent of Police were there, but none of them had even a single word of sympathy or encouragement for any of the Hindus. The Hindus were disarmed immediately they left their houses or in some cases on arrival in the Police Station, and at about 3 p.m. were marched off to the Cantonment under a small Military Guard *via* the Jail Gate.

The adjoining grounds outside the city were thronged with Muhammadan mobs but the presence of the few military people was sufficient to keep them under restraint. They did not come near the Hindus while they were going to the Cantonment under Military Guard. Praise is due to the memory of Kahn Das, who had by his firing kept the attacking mob from entering the Hindu Mohalla for some time and who was disarmed by the Assistant Commissioner and slightly wounded with a revolver bullet while running to a place of safety. His corpse was seen by the last batch of refugees lying in a gutter in a Muhammadan Mohalla through which the refugees had to pass. Evidently after he had left the last house of shelter he was done to death by some Muhammadans who knew him.

While on their way to the City Police Station, the refugees could see many safes still being broken in the bazar by the Muhammadans in the presence of the police around them.

The Hindus, while fleeing from their houses and the mohalla, had to bear the pain and shame of leaving their dead relatives and those who were dying in the very places where they were shot. Some of the dead and dying were consumed by the fire and the others were burnt by sweepers on the 12th or later days, as their bodies were found, presumably under the orders of the authorities.

Conduct of Authorities.

It is not attempted to state in detail, in this genera narrative of the gruesome events, how the police, the Frontier Constabulary and the authorities behaved before, during or after these happenings. A general idea of these facts can be gathered from the statement which was submitted by the Hindus to the Special Magistrate, Kohat, at Rawalpindi, on the 3rd October 1924 at his request, and a copy of which forms an appendix to this narrative. Even

that statement is not a full one because it was prepared at very short notice. The details of individual cases and events, which will throw considerable light on the events, can be collected only through an impartial non-official inquiry.

What happened in the Hindu Mohalla, bazar, or Hindu streets of the city after the Hindus were turned out of their homes and the city, is a dark chapter for the Hindus.

The Deportation and after.

The Hindus were taken to the Cantonment. They were homeless, penniless and foodless. They laid themselves on stony grounds in the open. They were grateful to the Military Sikhs and Dogras for the food they supplied and the kindness they showed them. During the night they were told that they would have to leave the Cantonment in the morning. It was in consequence of this that they had to request the Deputy Commissioner to arrange for special trains to take them to Rawalpindi and for a guard to take them to the Railway Station, because the Hindus feared that if they would be turned out of the Contonment, they would simply be butchered by Muhammadan mobs. The Deputy Commissioner did not give any assurance to the Hindus that they would be looked after or that arrangements would be made for their food and lodgings or for their early rehabilitation in their homes, but he did arrange for a special train for the 11th September and thus the entire Hindu population of Kohat was compelled to leave it. Nearly 2,600 of these people have been lying now for over two months at Rawalpindi, dependent on the charity of their co-religionists, and nearly 1,400 have similarly taken shelter in other places in the Punjab.

What action, if any, the Government have taken in connection with this tragedy, we are not able to tell and must leave it to others who may be better informed to do so. But we can not conclude this tale of woe without saying that it is one which should cause the most serious searching of hearts among those who claim to be the leaders of the Hindu and Musalman communities on one side and the representatives of the Government on the other, who talk with pride of the security of life, property and personal liberty under British rule, and of the steel frame of the administration which was conspicuous by its absence during the days that murder, arson and pillage were committed in broad day light in Kohat and which has not given much evidence of its existence during the long period which has passed since the outrages created one of the darkest pages in the recent history of British rule in India.

What was seen after the 10th September in the city? On 11-9-24 the first batch of the refugees left Kohat by a special train which was ordered for the purpose in the morning.

A word was brought to the remaining refugees in the Cantonment after 4 p. m. to the effect that peace had been restored in the city and that the Hindus could go there for the purposes of seeing their houses and bringing back with them whatever remained in those houses. The time given for leaving back the city was 5 p. m. but as this word had arrived very late therefore no one could take advantage of this concession.

Scene of Desolation.

On 12-9-24 permission was given again to the Hindus that they could go to their homes for fetching out their things if any. Those who went in for this purpose saw the main bazar in absolute ruin, all the shops which were so magnificent and full of property were mere wrecks with a few exceptions. Smoke was still coming out of these ruins and Muhammadans were seen busy in digging the debris of the ruined shops, Serais and Katras and taking out from them whatever they could find. There was no-body to check them from this work. Some of the Serais, which were not burnt on the 9th or 10th or even on the 11th, were seen in the late afternoon to be emitting flames, having been set on fire afresh. The temple in the Sadar Bazar was a mere wreck like the other shops and the mandar in the Ghalla Mandi was all in ashes and ruins. The Shivala in that very compound was seen absolutely desecrated and the idols and the images were lying scattered, broken in tiny pieces. The School Bazar (Bazar Zargaran) was also in ruins. One felt a horror even in passing through that Bazar.

Discrimination in Destruction.

The mosque and Mazar of Bibi Pakdaman in the main Bazar and the mosque near the City Police Station were seen absolutely intact. A block of Municipal and Muhammadan shops with their adjoining houses and the Post Office were also intact. A few Hindu shops of iron structure and tenanted by Muhammadans were also seen safe. The Islamia High School building and its mosque were also safe and yet all the Hindu immovable property in the vicinity of all the above-mentioned places was wrecked. As a matter of fact no Muhammadan place of worship was burnt or damaged.

It seemed as if the fire had come there to consume the Hindus alone and was under magic control so far as the Muhammadans were concerned. A few Muhammadan shops

which were among the Hindu shop blocks were of course burnt. On entry in the Hindu Mohalla it was seen that many houses had been set on fire very recently. They were yet in flames. The ashes of some dead bodies were seen in different parts of the mohalla where they were recently cremated by the sweepers under the orders of the authorities. There was a foul smell of the dead throughout the mohalla and the whole mohalla was desolate.

Sthan Jogian.

Police and F. C. were incharge of the mohalla. The Sthan Jogian told a gruesome and heart-rending tale of its own. The whole place was swept clean of all the treasures and valuables of the greater portion of the mohalla which was stored there in the evening of the 9th and the morning of the 10th. The images and idols were lying broken scattered here and there and even the Samadhies (graves) of the Yogies were found dug. The building was, however, unharmed.

People who went into the city to fetch out their things which were not yet looted were put to great hardship and trouble by the Police and the F. C. Instead of helping them to remove their things in safety from the city the Police and the F. C. men helped themselves by snatching away from the poor Hindus the things which they could find from inside their houses or the wells or by digging the debris.

On 13th September 24 the Hindus were again permitted to go to the city between the hours of 12 noon and 4 p. m. Those who went into the Hindu Mohalla saw the Sthan Jogian in flames Many other houses were also either in flames or smouldering. This cowardly work was of that very day.

Khilafat Sway.

It must be noted here that the Khilafat workers were in the main charge of the city because they were placed on all the gates in uniforms to allow those whom they wanted to enter the city. Although there were Military Guards outside each gate and the police inside but none could enter the city without the permission of the Khilafat uniformed volunteers who were standing at every entrance of the city. In the desolate bazars and on the entrances of the Hindu lanes these Khilafat volunteers had the same sway.

It was on the 13th September 24 that the Chief Commissioner arrived at Kohat and in the afternoon a few Hindus and Sikhs waited upon him to tell him the story of their woe and misery. The Chief Commissioner had very little time at his disposal to see the Hindus. He saw only two men from amongst them who were told about the shortness of

time at the Chief Commissioner's disposal and consequently they could not put before him even the outlines of their misery.

Two fire-engines arrived from Peshawar late in that evening and started extinguishing fires at different places.

All Hindu refugees from the city with a few exceptions had left the Cantonment for the Punjab by the evening of the 13th.

On the 14th September 1924 Hindus had permission to enter the city during fixed hours but there were not many present in Kohat to go in.

It is a noteworthy fact that the Khilafat Volunteer Corps had been declared unlawful bodies in the whole of the Province in 1922. That ban has not yet been removed and yet it is the Khilafat volunteers who are the right hand men of the Government in Kohat inspite of the fact that these Khilafat volunteers and their officers took the most prominent part in the outrages against the Kohat Hindus on the 9th September 24 and the later days.

The above is the heart-rending tale which has been penned for the guidance of those who may be placed (if at all) on the duty of inquiring into the devastating occurrences at Kohat, during the peaceful Raj of the British Government, for arriving at an unprejudiced conclusion.

Note.—Names have not been mentioned in this narrative for obvious reasons.

APPENDIX A.

To

THE SPECIAL MAGISTRATE,
KOHAT, CAMP RAWALPINDI.

SIR,

Having learnt that you had arrived in Rawalpindi and that you would like to see some persons from Kohat we waited upon you yesterday. You were pleased to make enquiries from us as to the happenings at Kohat. We had gone to see you without having consulted the refugees from Kohat and whatever information we gave you was given to you in our individual capacities. You were pleased to order us to put down in writing all about the Kohat tragedy ; and it is in compliance with that order that we are jotting down the information that we possess in connection with the tragedy at Kohat. We shall confine ourselves to the points on which you particularly wanted our statements.

Statements of individuals with respect to events affecting them personally will be given if called for.

THE CAUSES OF THE TRAGEDY.

1. Since the termination of the Khilafat movement the relations of the Hindus and Muhammadans had not been very friendly and the Muhammadans of Kohat were displeased with Hindus as the latter had not illuminated their houses and shops in celebration of the victory of Mustafa Kamal Pasha over the Greeks which the Muhammadans had celebrated with great eclat, having lighted big bonfires on the tops of the neighbouring hills in order to proclaim the victory to the independent tribes living on the otherside of those hills.

2. Since then the Muhammadans have lost no opportunity to insult, annoy and trouble the Hindus as the following facts would show:—

(*a*) Last year Hindus wanted to build a tank for females at the spring after obtaining permission from the General Officer Commanding. The Muhammadans objected and got the construction stopped after the Hindus had spent about Rs. 5,000 on the construction. The Hindus were subsequently allowed to proceed with the construction. The Mohammadans, however, again resisted and on their agitation the building was again stopped and the work has since been lying unfinished.

(*b*) A few months ago a false case was started against Jagat Singh, son of Sardar Makhan Singh, then a student in the Forman Christian College, Lahore, charging him with the seduction of a gardener's daughter-in-law and an attempt to convert her to Sikhism. After putting the father and son to a great deal of trouble, expense and harassment the case was dismissed. The file may be perused.

(*c*) A Muhammadan abducted the wife of a Hindu at Thall. On a case being brought the woman was made over to the custody of Risaldar Muhammad Gaus of Gumbat, who had been bound down to produce her when called upon to do so. The case was decreed and still the woman was not forthcoming and apparently no further action has been taken in the matter.

(*d*) Since some time the Muhammadans started throwing filthy water on the Hindus in the Hindu Mohalla, and on an old Hindu pensioner expostulating, he was severely thrashed. The injured man did not go to Court as the leading Hindus prevailed upon him to forget the matter in the interests of peace and good will, although the matter had been reported to the Police.

(*e*) Having failed in building the tank in the Cantonment for their women folk, the Hindus had selected a site in the city for building a female tank on the stream which passed through the city. The site was bought for this very purpose some 20 years ago. The Municipality granted sanction for the purpose of building. The Muhammadans came forward with various objections resisting the construction on the ground that the water of the stream passed through one of their mosques. As a matter of fact there is another Hindu female tank on the same stream besides a common Hindu and Muhammadan female Ghat (Bathing Place) the water of which falls in the same stream and the sewage water of a part of the town also falls into the stream before it enters the compound of the mosque.

Under pressure of the Muhammadans the building was stopped and the matter was taken up by the Assistant Commissioner, Mr. Ahmed Khan. After hearing both parties the case was decided in favour of the Hindus.

(*f*) Having failed in this the Muhammadans were apparently on the look out for some pretext to avenge themselves upon the Hindus.

(*g*) In May 1924 a poem had been published in the Muhammadan paper ' Lahaul " (which is now being prosecuted for obscene and scurrilous writing) * containing verses calling upon the Muslims to take up the sword, burn

* Since convicted.

the Gita, break Krishna's Flute and destory Hindu goddesses. In reply to this some insignificant person of Jammu had written a poem containing some boasting observations the worst of which was one suggesting the building of a Vishnu's temple at Mecca. This poem was first published in some Hindu newspaper of the same low type as the above mentioned Muhammadan newspaper and the Muhammadans had treated it with the same contempt and indifference as the other poem had been treated by Hindus.

This poem was embodied in a booklet of songs all of which except this were harmless and this was printed at Rawalpindi, and a thousand copies of it were sent to Jiwan Das, Secretary, Sanatan Dharma Sabha, Kohat. As the hymns were mostly in praise of Krishna the book was called Krishna Sandesh or Message of Krishna. The booklet arrived in Kohat some time before the birthday of Sri Krishna and Janam Ashtmi.

On Janam Ashtmi day some 30 or 40 copies of it were sold. Those copies had been in circulation for about 10 days and no notice was taken of the offensive poem and as the Deputy Commissioner has stated in his interview with Dr. Satya Pal in ordinary circumstances no body would have taken any notice of it. As soon, however, as the question of the tank was decided in favour of the Hindus the Muhammadans took it up as a fresh grievance and made it the pretext for an agitation which ended in such fatal consequences.

(*h*) The resulting excitement among the Muhammadans was further inflamed by inflammatory speeches delivered in various mosques.

(*i*) As soon as the members of the Sanatan Dharma Sabha came to know that a strong feeling had been aroused against the poem among their Muslim fellow citizens they held a meeting and passed a resolution expressing regret at the publication of the poem some copies of which had been sold without their knowledge. They sent a copy of this resolution to the Assistant Commissioner, to the Khilafat Committee and to leading Muhammadans in the city.

(*j*) This satisfied all decent Muhammadans but did not satisfy those who were bent upon mischief. Ahmed Gul, the leader of the Khilafatists who had been instrumental in demanding an apology from the Hindus, was again the leader of the malcontents. He incited the Muhammadans by inflammatory speeches, saying that a mere apology was not sufficient and they should approach the authorities and compel them to arrest Jiwan Das and other members of the Sanatan Dharma Sabha. Accordingly, on the 3rd September, 24 a large crowd of Muhammadans led by Ahmed



Gul and Qazi Miraj Din went to the Court of the Assistant Commissioner as the Deputy Commissioner was away to Fort Lockhart.

The Assistant Commissioner instead of discouraging the mob and taking steps to disperse it, became a pliant tool in their hands. Jiwan Das was sent for and placed under arrest under S. 107, C. P. C. and steps were taken to obtain sanction for his prosecution under S. 153-A. and 505 I. P. C. The mob was not satisfied with this and asked the Assistant Commissioner to send for all copies of the book and burn them. The Assistant Commissioner was told that the leaf containing the objectionable poem had been torn off from all the copies. Yet the mob insisted upon the copies being brought and burnt. All the copies were accordingly brought and burnt in front of his Court in presence of himself and the mob amid deafening shouts of Allah-o-Akbar by the crowd assembled there.

(*k*) This pamphlet contained a portrait of Sri Krishna and it was burnt along with the books. The burning of the portrait of Sri Krishna created some excitement among the Hindus and as a protest they closed their shops. On the arrival of the Deputy Commissioner on the 3rd in the evening the Hindus waited upon him on the 4th and requested him to release Jiwan Das. The Deputy Commissioner promised to consider the matter. On the 4th two Khilafat leaders accompanied by a Hindu Khilafat worker, named Amir Chand Bamwal, arrived from Peshawar and tried to bring about a compromise. The Muhammadans were obdurate and insisted upon the accused being tried according to "Shariat" which, as the fate of the Ahmadya preacher at Kabul would show, meant being convicted and doomed to being stoned to death. The Hindus were willing to leave the matter to the arbitration of Khilafat leaders themselves but did not agree to be tried by "Shariat." On the 5th a fiery preacher, named Pir Jamait Ali Shah, arrived from the Punjab and made inflammatory speeches in which he exhorted the Muhammadans to declare Jihad upon the Hindus. Partly owing to his preaching and partly owing to the consciousness of the Muhammadans that they were in an overwhelming majority (15,000 against 3,500 Hindus) and that they could fully count upon the support of officials and the Police, who are almost all Muhammadans, all peace negotations failed.

The Hindus were conscious that Mr. Ahmad Khan Assistant Commissioner, was in league with the Muhammadans and that he did not like peaceful relations to be restored between the parties.



Mr. Ahmad Khan.

On the 7th September a memorial was sent to the Chief Commissioner complaining bitterly of Mr. Ahmad Khan's partiality and also applying for sanction to prosecute him for injuring the religious feelings of the Hindus by burning the portrait of Sri Krishna. This naturally gave offence to Mr. Ahmad Khan and we have a firm belief that Mr. Ahmad Khan played an important part in the subsequent events. On the 8th some Hindus approached the Deputy Commissioner in a deputation and requested him to release Jiwan Das. Mr. Ahmad Khan, who was in charge of the case, strongly opposed his release; but Jiwan Das was ultimately released on bail by order of the Deputy Commissioner on the condition that he should not enter the town of Kohat and should leave the district immediately. He was accordingly taken in a motor car straight from the jail across the Indus. The story of the Muhammadans that he was taken in a procession through the city is absolutely false as would appear even from the statement of Mr. Bray given in the Assembly, wherein it is stated that it was on the hearing of his departure that the Muhammadans waited upon the Deputy Commissioner to protest.

(*l*). The release of Jiwan Das against the wishes of the Mohammadans and Mr. Ahmad Khan seems to have given a great offence to both and in fact the fate of Kohat was sealed as soon as the news of his release spread into the town.

A large meeting of Muhammadans headed by Ahmad Gul and Qazi Miraj Din, who are universally believed to have acted under instructions from Mr. Ahmad Khan, were held in various mosques. Fiery speeches were delivered there and it was resolved that the Deputy Commissioner should be asked to arrest the Sanatanists and religious vows of the *Talak* kind were taken to declare *Jehad* against the Hindus.

Accordingly, the next day, a large crowd of Muhammadans made an attempt to reach the Deputy Commissioner's house. The Deputy Commissioner promised to meet them at the Town Hall grounds. Inspite of the repeated requests of the D. C. that they should select their representatives and should send them into the Hall to discuss things with him, they insisted on his coming out and discussing things with them in the open. The D. C. has admitted this humiliating circumstance as published in the newspapers. He also submitted to their demand with respect to the arrest of the leaders of the Sanatan Dharma Sabha.

(*m*) Feeling themselves masters of the situation the mob divided itself in various batches and moved in various directions. One body went to the garden of R. B. S.

Makhan Singh and cut and uprooted the trees and plants while some went to the Gurdwara near the spring and destroyed it. Other portions of the mob entered the city through various gates and began to break open, loot and burn the shops. One strong batch of the mob made an attack on the temple in the grain market near the Tahsil gate and they did not disperse in spite of the entreaties of the Hindus. On the other hand some of the mob opened fire on the Hindus. Consequently shots were exchanged between the mob and some of the Hindus, who were on the neighbouring houses. On this the mob left the temple for the time being and joined the rest of the mob in burning and looting the shops.

CONDUCT OF THE AUTHORITIES.

This may be divided in 3 sub-heads :—

(*a*) Conduct before the disturbances.

(*b*) Conduct during the disturbances.

(*c*) Conduct after the disturbances.

Before the disturbances.

(*a*) It would be conducive to clearness to state here who the executive officers were at the time of the occurrence of this tragedy at Kohat. These were:—

1. Major Reilly, Deputy Commissioner.
2. Mr. Lillie, Superintendent Police.
3. Mr. Ahmed Khan, Assistant Commissioner.
4. Nawabzada Mohammad Nazar Khan, District Judge.
5. Mr. Jahangir Khan, Rev. E. A. C.
6. Mr. Atta Ullah Khan, Treasury Officer.
7. Nawabzada Ahmad Khan, Tahsildar.
8. Mr. Gobind Ram, Naib Tahsildar.
9. Mr. Ruhulla Khan, Deputy Superintendent Police.
10. Mr. Faiz Talab Khan, Circle Inspector.
11. Mr. Mohammad Daman Khan, } Sub-Inspectors.
12. Mr. Ijaz Hussain, }
13. Khan Bahadur Abdul Kadar, Civil Surgeon and Superintendent Jail.

From this it would appear that the only Hindu executive officer at Kohat at the time of the disturbances was a Naib Tahsildar, a most junior officer commanding no power or influence, being always overshadowed by the preponderating Muhammadan element as would appear from the fact that his own house was looted and burnt and he was himself one of the refugees in the Cantonment.†

---

† Since arrested.

The next important point in connection with this matter is that information of the impending disaster was conveyed to the proper authorities of the District well before the tragedy actually took place. As stated above a representation had been submitted against Mr. Ahmad Khan.

On the evening of the 8th as soon as a meeting of the Muhammadans was summoned by beat of drum in the city, information was given to the Deputy Superintendent of Police of the meeting in the mosque of Haji Bahadur and of its objects.

On the 9th, after the proceedings of the previous night's meeting in the Mosque had come to be known, telegrams were sent to the Superintendent Police and the Deputy Commissioner, drawing their attention to the dangerous state of affairs and asking them to take necessary steps. Soon after 12 a. m on the same day, a letter was sent to the Deputy Commissioner by a prominent member of the Bar, requesting him to make arrangements for the safety of the city which was in immediate danger.

Our conviction is that if the authorities had taken a proper serious view of the matter and shown sufficient promptitude in the matter, the disturbance could have been prevented. What happened on the 9th might have happened on the 3rd, but the prompt appearance on the scene of 50 armed constables, not yet corrupted by subsequent Muslim propaganda, who accompanied the mob until it dispersed, prevented an untoward happening.

Apart from the general lack of foresight and promptitude of the officers as a class, with rare exceptions, the conduct of Mr. Ahmad Khan was positively mischievous. He has been behaving like a partisan in every Hindu-Muhammadan question. Though he passed a decree in the Thall abduction case in favour of the Hindus, he rendered it nugatory by arranging to make the woman over to Muhammadans, just when the decree was going to be executed, and that woman has not been found ever since. It was he who encouraged Muhammadan mob rule by acceding to every wish of theirs. It was he who opposed and, in fact, resented the release of Jiwan Das in spite of the D. C.'s repeated orders. It was, to all information, he who instigated Ahmed Gul and other so called Khilaftists to excite the mob to avenge himself upon the Deputy Commissioner for having released Jiwan Das over his head; though as a Mohammadan officer so intimate with Muslim leaders and presumably fully aware of the great excitement among the Muslims, he had not conveyed the real state of affairs to the Deputy Commissioner and was thus greatly instrumental in the failure of the authorities to keep the peace.

During the Disturbances.

(*b*) The next point in connection with this question is the conduct of the authorities during the disturbances. As to this also the authorities did not come up to the mark and did not rise to the occasion. The officers were soon on the spot, but although looting and burning went on in their presence, they entirely failed to check it. Shops and houses quite unharmed upto their arrival, were looted and set on fire in their very presence and, for reasons best known to themselves, they failed to stop the depredations. Kohat is a big Cantonment and it was a moment's work to call the military and put it in charge of the town. In 1919 when a comparatively small number of unarmed school boys went marching on the Mall at Lahore, they were fired at and dispersed before they had done the least act of mischief and so were the unarmed crowd who had assembled in Anarkali on hearing of Gandhi's arreast, not to mention what happened at Jalianwala Bagh at Amritsar. And yet at Kohat the authorities allowed one section of His Majesty's subjects to be butchered and looted and their houses burnt and did not think it worth while to disperse them by fire. On the other hand, even when the troops were called they were by some clever misrepresentation, made to fire at the Hindus' houses instead of the marauders in the bazar and streets. When the troops tried to extinguish the fire they were fired at by Muhammadans (tribesmen according to the military accounts and local bad characters according to civil authorities) and they were withdrawn. It is for the Government to enquire why they were withdrawn, whether it was due to anxiety for the safety of the troops or to indifference and utter disregard for the life and property of His Majesty's Hindu subjects, or simply to the machination of some evilly disposed persons in authority who misled the superior civil and military officers.

The very duration of actual assassination, incendiarism and pillage is enough to show the conduct of affairs by the authorities. Every one of us believes that the whole mischief could be prevented by the timely appearance of two Companies of Sikhs or Dogras or half a Company of British Infantry or a few Squadrons of Cavalry or one or two machine guns.

As regards Mr. Ahmed Khan, when during the progress of arson and loot on the 9th he visited the Hindu Mohalla and some of us drew his pointed attention to the incessant firing from the Paracha houses on Hindus' houses and the casualties caused thereby, he took no action to stop it. While getting all the Hindus disarmed he took no steps to disarm the Muhammadans even up to the last. It is generally believed that a considerable amount of the looted valuables has found its way into his hands.

As regards the police, and particularly the Frontier Constabulary, the less said the better. They joined the marauders in burning, looting and killing and many of the Hindu casualties were caused by their fire. When the troops were withdrawn, the city was left in the possession of the marauders and the police and they had their fill of murder, arson and loot. Under their very nose as many as 13 holes were made in the city wall, either to admit outside bad characters or to allow the local badmashes to escape with the booty. It is now public information that heaps of gold and silver jewellery and cash were found with the Frontier Constabulary when their beddings were searched.

These guardians of the peace are responsible for breaking in and pillaging many houses after the disturbances had subsided and quiet had been restored. It is these very people who were even now in charge of the unoccupied houses of the Hindus.

After the Disturbances.

(c) After the disturbances the attitude of the authorities did not change with the termination of the actual disturbances. The authorities did not take any steps to remove panic. On the other hand, they behaved as if British rule had come to an end and Muslim rule had taken its place. It was not at all difficult to restore confidence among the Hindus by posting Hindu and Sikh troops all over the place and by placing a few machine guns hither and thither. The Hindus ought to have been encouraged to keep to their houses, unless on fire, by giving them Hindu, Sikh or European guards. On the other hand, they were all taken out of their houses and shunted off to Rawalpindi in a special train. Even the wounded could not be kept and protected and treated there. Not a single wounded Hindu, howsoever serious his condition, was allowed to remain in Kohat. One or two of them have since died in Rawalpindi and some others are in a precarious condition. But for the whole-hearted sympathy of their co-religionists at Rawalpindi a great many would have died of pure starvation.

The Frontier Constabulary and the Muhammadans in the tower of the Islamia High School and surrounding Muhammadan houses did not hesitate in firing on Hindus who were taken in the Civil Hospital for having their wounds dressed. The damage done by the loot and arson would amount to many crores of rupees and not fifty lacs as given out. Lists are being prepared and when completed will show the exact amount of the damage done.

The above statement has been prepared in the short time at our disposal after your order for the same. Time may elucidate further facts to augment this statement.

Rawalpindi,
3rd Oct. 1924.

Signed by—KOHAT REFUGEES.

APPENDIX B.

To

THE HON'BLE THE CHIEF COMMISSIONER,
N. W. F. PROVINCE,
PESHAWAR.

SIR,

I, on behalf of the members of the Sanatan Dharm Sabha, Kohat, most humbly and respectfully beg to approach Your Honour with the following request with a sanguine hope that Your Honour will very kindly give your best attention to them and do us justice which we respectfully seek at your kind and generous hands, in view of the fact that we are your humble subjects. Of late, Hindu-Muhammadan relations in Kohat have become so strained that it has become very difficult for the Hindus to live peacefully in this part of the Province. Till now we have been bearing trouble of this sort but the outrages recently being committed by the Muslims of this place exceed all bounds and have therefore become intolerable. So much so that the Hindus are leading a most miserable and bitter life here.

The following are some of the incidents which will help Your Honour to determine the true state of the mind of the Muhammadans in general of Kohat.

A. Last year the Hindu community got sanction from the Cantonment Committee for the construction of a tank for the use of the females situated close to the springs on an acquired site. After the completion of a major portion of the tank the work was stopped for the simple reason that Muhammadans made repeated applications on baseless and flimsy grounds. But after some time the General Officer Commanding inspected the spot at the request of the Hindus and re-sanctioned the construction of the remaining portion of the tank, having found the arguments in the application absurd. In spite of these repeated sanctions of the work it has again been stopped at the repeated representations of the Muhammadans. The construction had cost us nearly Rs. 5,000 but it still remains incomplete. Hindu sentiment has been greatly injured by their being deprived of their right of constructing a tank. There exists a regular file in the Cantonment Office which may very kindly be perused.

B. A false case was cooked up against Rai Bahadur Sardar Makhan Singh, Banker and premier Rais of Kohat, to the effect that his son had seduced the daughter-in-law of an ordinary gardener to Lahore and a big mob was started from the mosque under great excitement worked up by

agitating speeches to overcome and intimidate the Hindu public of Kohat. The looting of Hindus and of the house of Rai Bahadur Sardar Makhan Singh was suspected. Ultimately that very case was found to be false and was dismissed. There is a regular file about this case too.

C. At Thal a Hindu married woman was seduced by a Muhammadan teacher. The Hindus reported the matter to the Police authorities, at which Muhammadans made it a Hindu-Muhammadan question and boycotted the Hindus of Thal altogether. The husband of the woman instituted a civil suit for the restitution of conjugal rights, which was ultimately sent to the Court of Sardar Ahmad Khan, Assistant Commissioner, Kohat. Meanwhile, the woman was entrusted to Risaldar Mohammad Ghaus of Gumbat by the order of the said Sardar Ahmad Khan. After the decree was passed by the Court in favour of the husband the woman was not forthcoming at all in spite of the fact that the said Risaldar had stood responsible for presenting the woman in the Court at any time. Notwithstanding all this the Court has not taken any step to call upon the custodian of the woman to produce her. This has had a very prejudicial effect on the mind of the Hindus.

D. Not more than two months ago many Muhammadans entered the Hindu Mohalla and began to throw water on Hindu females out of spite, for annoying us. On this a Hindu Government pensioner dissuaded the Muhammadans from so doing, at which he was cruelly beaten by them. The accused admitted their guilt but the wounded, out of mere desire of keeping good relations with the Muhammadan community, pardoned and did not go to Court. This matter was duly reported by the wounded to the Police.

E. About a fortnight back the Sanatan Dharma Sabha, Kohat, wanted to construct a tank for females in the Hindu Mohalla at an acquired site, the sanction of the Municipality having been duly obtained. The Muhammadans, who were not even residents of that locality, objected to its construction and wanted to have it stopped like the one at the springs. The Assistant Commissioner, Kohat, was first approached in the capacity of Vice-President of the Municipal Committee. But as Sardar Ahmad Khan, the Assistant Commissioner, could not legally proceed under the Municipal Act the Muhammadans put another application under Section 145 Cr. P.C. on which the Assistant Commissioner stopped the construction of the tank without any reason and without taking any evidence. This has greatly encouraged the Muhammadans. But when cogent reasons were not put forth by the Muhammadans Hindus had to be naturally allowed to construct the tank on the 2nd September 1924. The file thereon is extant.

"Krishna Sandesh".

F. Last but most important is the incident which I submit as under :—

The Muhammadans have raised a hue and cry about a pamphlet called "Krishan Sandesh" issued on the occasion of the "Janam Ashtami" day (22nd of August). Your Honour will be pleased to notice that the tank affair was picked up by the Muhammadan community prior to this complaint about the pamphlet. This pamphlet had appeared before the tank complaint and it is in consequence of the failure of the Muhammadans in the tank matter that all the row is being made. The pamphlet contains verses composed by one Pandit Krishan Lal of Jammu and the poem objected to is numbered eleven in the pamphlet and is designed in reply to some publications in the "Bambookat" newspaper. It is an ordinary composition the type of which is usually found in the newspapers, pamphlets, tracts etc. The Assistant Commissioner was approached by a few selfish Parachas (traders of Kohat) and impressed that unless an expression of regret came from the S. D. Sabha a big row would be picked up and a show of force would be made. At this the Assistant Commissioner obtained, fairly or unfairly, the expression of regret from the said Sabha through Diwan Gurditta Mal, Pleader. This wish of his was fully carried out in as much as the Sabha passed a resolution and sent it to various Muhammadan institutions and a few other gentlemen to assure them that the Sanatanists did not mean any injury or annoyance to the Muslims. It further resolved that the page bearing the poem in question should be torn off the book and destroyed. All this was done to maintain good will between the two communities. The said poem must have been wrongly construed and translated by the authorities and the Muslims otherwise it is an ordinary type of a poem intended for the spread of religion. A big mob was set on foot on the 3rd September 1924 at the instigation of a few persons by collecting people from the bazar. The mob pressed on the Assistant Commissioner to immediately arrest one L. Jiwan Dass, Secretary of the Sanatan Dharma Sabha, Kohat. This was done without any delay by the Assistant Commissioner. The said Secretary was called, who produced all the pages which bore that poem and handed them over to the Magistrate. The copies of the pamphlet with the Secretary were about 960 in number and were ordered to be produced. The Magistrate whithout making any inquiry into the matter burnt, amidst deafening shouts of Alla-O-Akbar, all the pamphlets which had nothing objectionable left in them after the poem above referred to having been removed.

I may submit for Your Honour's information that the title page of the pamphlet bore the sacred "Murti" (photo) of our Lord Krishna. Your Honour might well know that we

the Sanatanists hold the image of the Lord most sacred to our hearts. The Magistrate willfully consigned the pamphlets to fire through the agency of the Muhammadans. This act and proceeding of the Magistrate is totally unjustifiable from the legal point of view as well. We may add that this act of Sardar Ahmed Khan has shocked our religious sentiments profoundly, and the Hindus are in mourning about this unprecedented action of the said gentleman. In consequence of this resentment and putting in the lock-up of L. Jiwan Dass, the Hindu shop-keepers of Kohat observed 'Hartal" which was subsequently called off at the wish of the Deputy Commissioner.

All these hasty actions on the part of an inexperienced Muhammadan Assistant Commissioner have produced such a state of affairs and encouraged the Mahammadans to such an extent that it has become very difficult, if not impossible, for the Hindus to live in this part of the country. Our lives and property are insecure. We cannot stir from our houses to go out of the city walls, and inside them we are abused, insulted and threatened. In fact, if this state of affairs is allowed to continue any longer the Hindus might be compelled to leave their houses and migrate to the Punjab.

If there had been a European Assistant Commissioner in place of the present one, the situation would have been controlled in the inception of it as had been done by his European predecessor whenever any opportunity arose. To our ill-luck our kind Deputy Commissioner was at Fort Lockhart at the time and the whole situation was in the hands of Sardar Ahmad Khan.

We Hindus are very few in number and constitute an insignificant minority and have been always peace-loving, law-abiding and loyal ; and if our interests are not safeguarded then we are afraid the Muhammadans will become lawless, uncontrollable and will be a menace to the Government itself. The Sabha resents the action of Sardar Ahmad Khan to a great extent and wanted to prosecute him for his illegal act of burning the sacred book for which sanction is solicited on a separate application herewith attached. Hoping Your Honour will show us the courtesy of going through our representation carefully and take proper and preventive steps, for which act of kindness and generosity the whole Hindu population of Kohat will ever remain indebted to Your Honour and will ever pray for Your Honour's long life and prosperity.

I beg to remain,
Sir,
Your most obedient servant,

Kohat :

(Sd.) GOKAL CHAND,

Dated 9, 1924.

Acting Secretary,
Sanatan Dharma abha, Kohat.

To

THE DEPUTY COMMISSIONER,

KOHAT.

SIR,

On behalf of S. D. Sabha Kohat, I most humbly and respectfully beg to state the following lines for your information and most favourable consideration.

Since your coming in office Hindu inhabitants of Kohat have been enjoying peace and security of life. But in your absence at Fort Lockhart the Hindus of Kohat have been subjected to a variety of troubles by the Mohammadans. On your return from Fort Lockhart the Sabha was not afforded an opportunity to wait on you with their grievances otherwise they would have assured you that the Hindus of Kohat have been made victims of profound injustice of Asstt. Commr. and the insults and cruelties of the Muslims in general of Kohat.

During your absence the Mohammadans desiring to stop the construction of the tank in the Hindu Mohalla about which a regular sanction had been accorded by the Municipality made a representation in body to the Asstt. Commr. on 29th August 1924.

Approaching Sardar Ahmad Khan in the capacity of Vice-President of the Municipality the Mohammadans insisted that he should over-rule the already passed resolution in committee about the sanction of the construction of the said tank and consequently to stop the work. This being infeasible they applied on 30th August 1924 under Section 145 Cr. P. C. on which the Asstt. Commr. inspected the spot that very day and orderd verbally the work to be stopped. This order of the Asstt. Commr. which was passed without recording any evidence or any other justification encouraged the Mohammadans to a great extent. Afterwards he realised the invalidity of the order so issued and sent for some members of both commities in the Town Hall and

after some informal talk with the gentlemen present permitted the Hindus on 2nd November 1924 to recommence the construction work. Interference of the Asstt. Commr. in this matter is at the bottom of the whole trouble. As they are doing now, the business of the law Court would.

2. The pamphlet Jiwan Udesh alias Krishna Sandesh compiled by Kridhan Lal of Jammu had been distributed only in a very small quantity (30 or 35 out of 1000) eleven or twelve days before the order in connection with the tank affair by the Assistant Commissioner were issued. If the Mohammadans had actually taken it ill they must have taken this matter in hand previous to the tank affair. The poem, translation of which is enclosed herewith on a separate paper was merely in reply to the attacks by) "*Bambookot*" and "*Hantar*" newspapers. Such subjects generally appear in the newspapers, tracts and pamphlets of all the communities. There was absolutely no justification for all this excitement and agitation since the law Courts can be resorted to at any time by any person. If the matters are left to be decided by show of strength and power of Mohammadans as they are doing now, the business of the law Courts would altogether be defeated. At any rate the Sabha at the wish and instigation of Asstt. Commr. passed a resolution without any hesitation to the effect that the Sanatanists did not mean an injury to the Mohammadans sentiments and that the pages bearing the poem so objected to should be destroyed. This resolution was sent to various Mohammadans institutions and a few other Mohammadan gentlemen which reached them by the evening of the 2nd instant. Every thing having been done according to the wish and instructions of both the Asstt. Commr. and Mohammadans in general, we are at a loss to understand what is all this fuss on the part of the Mohammadans meant for? Really speaking all this matter has been hooked up by and at the instigation of a few selfish Parachas who want to snatch all the trade from the hands of the Hindus and the illiterate mob has been made the tool of achieving this object. Though we have had no opportunity to speak to you before yet it will not be out of place to mention here that if there had been any European in place of the present Asstt. Commr. matters would not have come to such a pass.

The hastiness, partiality and inexperience displayed by the Asstt. Commr. in this case, if perused carefully, would reveal to you fully that the Asstt. Commr. is wholly responsible for all this trouble. In retort to the poem under dispute the local Mohammadans exhibited many posters at different places in which they used extremely degrading and obsence language and directed them to the Sanatanists of Kohat. This was duly brought to the notice of the Asstt. Commr. but he turned deaf ear and took no notice of the same. This speaks volumes of his partiality.

Not only this but on the morning of 3rd September 1924 Asstt. Commr. at the appearance of the mob immediately sent for L. Jiwan Dass Secretary of the Sabha and put him in lockup under Section 107 Cr. P.C. and without any enquiry whatever ordered the Pamphlets to be burnt which was done forthwith admist the loud shouts of All-o-Akbar. The pamphlets as burnt were about 960 in number and did not contain the alleged objectionable poem it having been taken off the pamphlet already. On the other hand it had on its title page the sacred Murti of our Lord Krishna whom we worship as God. This act of the A. C. is legally unjustifiable and has in fact crushed the religious sentiments of the Hindus to a great extent and it was in consequence of this indiscreet and injudicious act of the Asstt. Commr. that the people voluntarily observed Hartal on the 4th September 1924.

After this most deplorable occurrence there have been many fanatical speeches which have attracted good many Mohammadans from the Independent Territory. As a result of all this the Hindus can not safely go out of the City walls and inside the city they are abused insulted and pelted with stones. Proper and preventive measures may kindly be adopted to assuage the situation otherwise our lives are in danger of being lost and it is very difficult if not impossible for us to live here under these circumstances.

Recently one Pir Jammaat Ali Shah who is well known for his anti-Hindu burning speeches is taking very active part and is in fact at the helm of the whole Muslim agitation. He may very kindly be ordered to leave the District immediately because he is the man who was the agent of the Multan Riots. A few Parachas and other persons who are creating all this trouble may similiarly be treated.

As the Sabha is going to pray for permission from the Local Government to institute a criminal complaint against the Asstt. Commr. for his deliberate and wrongful burning of the Murti of Lord Krishna, so the case pending in his court may kindly be transferred to your own Court or that of any other European Magistrate for which act of kindness and favour we as in duty bound shall ever pray for your long life and prosperity.

Hoping to receive justice at your benign hands.

Dated Kohat, 7th September 1924.

I beg to remain,

Sir,

Your most obedient Servant.

Acting Secretary,
Sanatan Dharm Sabha, Kohat.

Copy of the representation submitted to the Hon'ble the Chief Commissioner, N. W. F. Province by the representatives of the Kohat Refugees on 20th October 1924.

To

THE HON'BLE
THE CHIEF COMMISSIONER,
N.-W. F. PROVINCE,
PESHAWAR.

SIR,

As submitted at the personal interview which your Honour was pleased to grant to the undersigned your Honour's particular attention is respectfully drawn to the following points :—

(1). That the Hindus of Kohat now refugees at Rawalpindi never refused either to appear before your Honour or any officer who wanted their presence or to give their statements whenever called upon. Your Honour's request to which reference is made in the communique dated Simla the 13th October 1924 would have been like a command and would have been looked upon as a favour and a boon by the refugees showing that your Honour was taking interest in their case. There seems to have been some misunderstanding otherwise if any wishes of your Honour had been communicated to the Hindus they would have welcomed the opportunity and would have laid their case before your Honour.

(2). The delay in submitting their version of the happenings at Kohat was due to the sad and miserabls plight of the Hindus who lay scattered in the Sarais and Dharamshalas at Rawalpindi finding accommodation for their families. Nevertheless when Mr. Caroe arrived in Pindi on the 30th September and called a few Hindus and asked them to give their version the following day they complied with his orders and inspite of the shortness of the time they submitted a statement of the occurrences to him on the 1st and 3rd of October as desired by him.

(3). The Hindus are not unwilling to go back to Kohat as inspite of the great kindness of their co-religionist they cannot be said to be living in an ideal state of comfort and the very idea of living upon charity is distasteful to them. The state of affairs at Kohat however is such that it is impossible for them to go back unless the Government renders them the necessary assistance and gives them a satisfactory assurance that the recurrence of such outrages would be impossible.

(4). The requirements of the Hindus at present are—

(*a*) Funds to rebuild their houses and shops ;

(*b*) Funds to restart their business to enable them to earn their living ;

(*c*) Strengthening of the Police by the addition of Hindus and Sikh officers and men to the extent of at least 50 per cent. of their total strength respectively ;

(*d*) Introduction of a fair proportion of Hindu and Sikh Executive and Jndicial officers. At present there is not a single Hindu or Sikh officer except a Naib Tahsildar at Kohat ;

(*e*) No Hindu who held a license before the disturbances should be deprived of arms and the licenses should be renewed without a hitch and new licenses should be granted to respectable and reliable Hindus ;

(*f*) The wrongdoers should be dealt with by Government in a suitable manner so as to make them respect the law in future ;

(*g*) Arrests of Hindus should be stopped as they are likely to create a panic, destory the confidence of the Hindus and frustrate all efforts of conciliation ;

(*h*) That the Hindus arrested heretofore may be released and those if any to be arrested hereafter may be released on bail as there is no body to look after their famailies and no one will be available to look after their cases. They are all respectable people and there is no risk of their absconding and ruining their surities by forfeiting their bail bonds ;

(*i*) That in case the Government is pleased to carry on prosecutions, the trials should be held at Rawalpindi as no Hindus will be available at Kohat as beside there being no arrangements of their lodgings and boarding they will be mortally afraid of going to Kohat for fear of being murdered or kidnapped or being otherwise insulted and maltreated and nor will it be possible for the Hindus accused to secure any legal assistance at Kohat as there are no Hindu pleaders at Kohat at present;

Your Honour's assurance that the trials will be held by an experienced judge from the Punjab is gratefully appreciated and it is expected that the enquiry before committal, if any, will also be held by a Magistrate from the Punjab.

(j) That the statements of Hindus under Section 164 Cr. P. C. may be recorded at Rawalpindi and the Governor General's orders conferring jnrisdiction on the Magistrate for the purpose may be obtained.

(5) That in order to assess the loss and damage suffered by the Hindus and to determine the amount of compensation a committee of experienced and impartial officers may be appointed with two or three Hindus to assist them in the work.

(6) It is also submitted, as previously intimated that though a great deal of the booty has been done away with, a large amount is still lying intact in the houses of Muhammadan residents and can be recovered if proper and prompt search is made. The police which is entirely Muhammadan has failed to carry out searches. Your Honour may therefore be pleased to order a search through the military and Hindu police specially appointed for the purpose.

(7) It is respectfully submitted that the Hindus of Kohat have always been loyal and devoted to the Government and have always looked upon Government for protection of life and property. A great misfortune has befallen them and a great blow has been struck at British prestige. We respectfully submit that unless prompt and satisfactory steps are taken the wrong done will not be righted and confidence in the willingness and capacity of the Government to protect the minorities will not be restored.

Dated Peshawar the 20th October 1924.

We have the honour to be, Sir,

Your Honour's

Most obedient servants,

Members of the deputation of Kohat Hindu Refugees.

(Sd.) ANANT RAM, Bar-at-Law.

(Sd.) GURDIT SINGH, Pleader.

(Sd.) ISHAR DASS, Contracter.

(Sd.) SHAM DASS, Pensioner.

(Sd.) BHAGAT R A M, Merchant.

D. A.

I. Statement of Hindu version about Kohat tragedy in 13 pages.

II. Appendix I in 11 pages (Statement submitted to Special Magistrate at Rawal. pindi).

III. Appendix II in 2 pages lists of Mandirs and Dharam salas burnt etc.



The Siasat, a Mohammedan daily paper of Lahore, published an article in September last giving the Mohammedan version of the disturbances at Kohat. A translation of that article is reproduced below in the left hand column. The Hindu version is given in the right hand side. It is hoped that a perusal of the two will enable the reader to know the true facts of the case.

Mohammedan Version.

(Published in the Siyasat of 19—20).

1. (*a*) Ever since the beginning of Sanghatan and Shudhi movements in the Punjab the Hindns of Kohat began to act upon them.

(*b*) In varlous temples and other places akbaras were established for the

Reply.

1. (*a*) The Hindus of Kohat being in great minority could never think of taking any part in the Sanghatan or Shudhi movement. They have always tried to remain on very friendly relations with the Mohammadans for the sake of their own safety. Not a single instance exists in Kohat which may even tend to show that the Hindus of that place ever took any steps in furtherance of either the Sanghathan or the Shudhi. On the other hand there have been many instances in which Mohammedans have converted Hindus into Islam. There have been even judicial cases showing that Hindu women were converted into Islam and that their husbands could not even get hold of their converted wives.

(*b*) It is absolutely untrue that any akharas were established in any temple or

Mohammedan Version.

practice of fencing and wrestling, and on fixed days shooting was practised on the banks of the river Toi which flows next to the city. They were also adding to the store of fire arms which under pretext of protection against dacoities they had obtained from the authorities.

Reply.

anywhere else. The Hindu population in Kohat city has not got even sufficient place to live in. The temples etc. are very small and their areas do not allow of any space being given for akharas or any similar purpose. Fencing and wrest ling in Kohat for Hindus is quite out of question.

The allegation of fixed days for shooting practice by Hindus is another lie. Whatever fire arms the Hindus possessed were for the sake of protecting themselves against dacoities by outsiders. In 1919, 1920 and 1921 there were innumerable decoities by decoities by tribesmen in or in the vicinity of Hindu mohalla and on the representation of Hindus the Deputy Commissioner Kohat had given them only twenty rifies for their protection. The license registers of Kohat will disprove the statement of the Mohammedans that the Hindus have been adding to the store of their fire arms. The Sanghthan or Shudhi movement had not started in Punjab before 1921. The ralations of the two communities were admittedly very friendly till long after 1921. and consequently the allegation of the Kohat Hindus having collected any fire arms etc. for the furtherance of either Sanghatan or

Mohammedan Version. | *Reply.*

or Shudhi movement is entirely baseless.

(*c*) Being proud of this the Hindus indulged in various provocating acts in order to show their strength They threw night soil in various mosques and committed such other unholy acts, but the Mohammedans remained patient.

(*c*) It is absolutely untrue that the Hindus of Kohat ever indulged in provocating acts against the Mohamadans. They had neither the aggressive strength nor had they any reason to show it. It is a lie that any Hindu ever threw any night soil in any mosque. Over a year ago some night soil was found in the bathing water of the Haji Bahadur mosque which is situated in the heart of the Mohamadan population. This mosque is inaccessable to the Hindus. The Mohamedans had reported the matter to the Police aud the Police investigation made it clear that Mian Khel Mohamadan who was insane had done that deed If any Hindu would have done this act he would have surely been punished. The Police records can disprove this baseless assertion of the Mohamadans. Such false allegations are now made against Hindus merely to extenuate the guilt of the Mohamadans who committed the outrages on their innocent fellow townsmen.

(*d*) In furtherance of this propaganda Sanatan Dharam Provincial Conference was held last year in Kohat and poisonous

(*d*) The Sanatan Dharam Conference in Kohat was not a new things. It was purely religious conference and was to be held in the

Mohamadan Version.

ideas were spread there. The leading men of Hindus employed young men for this purpose while they themselves, being connected with the officers, continued to encourage them. These men weilded great influence in the city on account of their wealth, education and trade and possessed influence in municipal affairs. In comparison ,with them the Mohamedans were less educated and had just started movements for educating themselves which was calculated to throw obstacles in the way of Hindus' trade and prosperity.

Reply.

different centres of the Province every year. In 1922 it was held at Nowshehra and it was there that Kohat was selected as a place for the conference in 1923.

Whatever was done in the conference was a purely religious matter concerned with the Sanatan Dharam Sabha of Kohat and the N. W. F. P. It was an open conference and certainly no poisonous ideas were spread against the Mohmedans. As a matter of fact it brought about a breach between the different Hindu sects. A school of Hindu boys already existed in Kohat and the opening of a new Sanatan Dharam school by the said conference gave offence to even a good many Hindus of the Sanatan Dharam ideas.

It is false to say that any leading men of Hindus employed the young men for any alleged purpose. It is an unjust attack on some of the loyal Hindu gentlemen who were well connected with the officers or who possessed wealth, education or trade.

The Sanatan Dharam Sabha Kohat had applied for the use of the Town Hall for exhibition purposes and the municipal grounds near the Town Hall for the Pandal during the conference days. The

Mohamadan Version.	*Reply.*
	Deputy Commissioner Kohat refused to accede to their wishes. The conference and the Exhibition were consequently held in a Katra within the city. The Municipal Records will prove this point. If any Hindu gentlemen from among those who are said to have possessed influence in Municipal affairs had used their influence in the matter, he would surely have obtained the required permission from the Deputy Commissioner who is the President of the Municipality.
	There is an Islamia High School in Kohat which has been in existence since the last 20 years or so, and the Bharatri Hindu School was started only in 1916. This would show as to how far the Mohammadans are right in saying that they had only just started the movements for educating themselves.
	There are many Mohamedan Parchas and others who have every sort of business and trade in their hands. There are many wealthy and educated Mohamedans as well, but the thing is that the Mohamedans felt jealous of the better enterprising spirit of the Hindus. The wealth, trade and education of the Hindus have long been sores in their eyes.
	Some selfish Mohamedans

Mahammedan Version.

2 (*a*) The Hindus thougt that the Mohammadan awakening would effect their means of livelihood and the various advantages which the Hindus enjoyed on account of the Mohamme-dan ignorance in acquiring wealth would be lost to them.

Reply.

looked out for chances to overthrow the Hindus and consequently kept on poisoning the general Mohammadan minds. Hindus were made to meet with obstacles even in carrying out the most innocent proposals for convenience of their community.

2. (*a*) Hinus are industrious people and are not afraid of competition in any trade or business. They are not narrow-minded. It is absolutely wrong to say that any such awakening on the part of the Mohamedans was looked upon with jealously by the Kohat Hindus. As already mentioned a good many Mohamedans have been carrying on trade and business in Kohat alongside the Hindus since a very long time. Parachas are a concrete example of that sect of Mohamedans.

There is absolutely no instance in the history of Kohat to show that the Hindus ever took any steps in discouraging the Mohamedans from education, trade or business.

The removal of ignorance from among Mohamedans would not injure Hindn interests in the least. As a matter of fact the education of Mohamedans would make them more law-abiding and a good deal of unsafety of Hindu life and property

Mohammedan version.

(*b*) The Hindus were therefore always devising means to provoke Mohammadans and create unrest among the ignorant members of that community.

From time to time various speakers were invited to Kohat who made inflamatory speeches and published filthy and scurrilous pamphlets for instance the pamphlet containing hymns called Jiwan Updesh or Krishna Sandesh was published by the Sanatan Dharam Sabha Kohat itself which contained the following poem.

(Translation of poem).

*   *   *   *

This poem was sent in public places and in lines to injure the feelings of the Mohamedans. This created excitement among the Muhammedans as such pamphlets have never been cir-

Reply.

would disappear by ideas of good citizenship spreading among the Mohamedans of those parts. Hindu would encourage such education rather than discourage it for their own sake. As a matter of fact, the Hindu had been subscribing off and on to the Islamia High School.

(*b*). The allegation regarding the Hindus devising means for provoking the Mohammadans and creating unrest among the ignorant members of that community is absolutely groundless. Why should Hindus do so ? To do so would be to invite a disaster upon themselves The allegations that Hindu speakers were invited to deliver inflamatory speeches is also untrue. As a matter of fact never has any Hindu speaker made any inflamatory speech in Kohat. The Police authorities would be better witnesses on this point. There are Mohammadan Policemen always on special duty in all public meetings and lectures and the falsity of the allegation can very well be proved from their diaries if from no where else.

The truth is that the Mo-

Mohammedan Version.

culated in Frontier Province before.

It was an unbearable blow to the religious susceptibilities of the Muhammadans of Kohat. They complained to the authorities and made over the affair to them.

Reply.

hammedans are putting forward this lame excuse simply for shielding the offenders. Pir Jamait Ali Shah of Sialkot and others preachers of his class often visited Kohat to help Khilafatists in their work, and thus poisoned the minds of Mohammadans against the Hindus. Hindus believed that the speeches delivered by this Pir at Kohat in the first week of September excited the feelings of Mohammadans against Hindus.

The publication of Jiwan Updesh or Krishan Sandesh supplied slight provocation for the atrocities committed.

This pamphlet was published in the Punjab. The writer (a Jammu man) dedicated it to one Jiwan Das, who happened to be the Secretary of the Sanatan Dharam Sabha, Kohat, with an idea that probably through him he would be able to secure a large sale for it. This pamphlet was never circulated in either public places or the lines in Kohat. Only 35 to 40 of its copies were sold on the evening of the Janam Ashtami day (22nd August).

The whole of the pamphlet consisted of songs in praise of Lord Krishna, but there was one single poem in it to which objections were raised on behalf of the Mohammedans on the 2nd Septem-tember. As soon as the

Mohammedan Version.	*Reply.*
	matter was brought to the notice of the Hindns, who had been sent for in the Town Hall by the Assistant Commissioner in connection with a Hindu Temple tank affair, they asked the Sanatan Dharam Sabha members to express their regrets at its publication, though Sabha had nothing to do with the publication of the pamphlet.
	The Sanatan Dharam Sabha accordingly passed resolutions expressing their regret regarding that particular poem, apologising for the same and for the tearing off of the particular leaf which contained the poem objected to out of the remaining unsold 960 or 965 copies which were with Jiwan Das. Copies of these resolutions were sent to the Khilafat Committee. Assistant Commissioner, and many other leading Mohammedans. This was all which the Hindus could have done to allay the Mohammedan feelings.
	The Muhammedans of Kohat can cite no Instance which would give the slightest support to their assertion that the Hindus were ever aggressive or meant to fight them.
	Inspite of the apology and the tearing off of the offensive leaves from the pamphlets the Muhammedans went

Mohammedan Version. | *Reply.*

in a mob to the Assistant Commissioner, who unfortunately was a Muhammadan, and they not only had Jiwan Dass arrested but had the pamphlets burnt amidst shouts of Allah-o-Akbar. Even this did not satisfy them. They took oaths on Quran and Talaq and declared Jahad against Hindus on the night of the 8th September. The devastating occurrences of the 9th and 10th and of the later days show clearly how they left the matter in the hands of the authorities. They looted and burnt Hindu houses and shops wholesale, fired at, and killed at least thirty Hindus for the alleged offence of only one individual, and they still go on saying that the attitude of Hindus has been hostile towards them. These are false excuses which the Muhammadans are now putting forward to save the offenders from the ignominy of the crimes which they so deliberately committed—murder, arson and loot.

3. (*a*) On the 9th September 1924, deputation of Muhammadans waited upon the Deputy and other officers and prayed for a redress of their grievances. The authorities proposed to take notice of the matter, and made arrangements to start cases against offenders

3. (*a*) Was it a deputation ? Oaths on Quran and Talaq had been taken on 8th to declare Jahad on the Hindus. Muhammadans from the outside villages and the independent territory were summoned for the morning. Excited mobs moved in the bazar through-

Mohammedan Version.

which satisfied the Muhammadans.

Reply.

out the night. They multiplied into thousands by the morning. A mob (according to the Muhammadan version a deputation) consisting of over three thousand men, tried to wait upon the Deputy Commissioner at his Bungalow but they were not allowed to enter the Cantonment. The Deputy Commissioner promised to see them in the Town Hall and went there eventually for the purpose. Seeing that so many people had gathered, then he asked them to choose a few representatives and send them inside the Hall. The mob refused and the Deputy Commissioner was forced to come out and listen to them.

Did the authorities willingly propose to take notice of the matter and did they willingly make arrangements to start cases against the so-called offenders ? Certainly not. The Deputy Commissioner was forced by the fanatic mob to agree to what they demanded, *viz.*, the arrest and prosecution of six members of the Sanatan Dharam Sabha. But that did not satisfy the fanatic mob. The Muhammadans had declared Jahad on the preceding night on the oaths of Quran and Talaq. They had already collected people from outside to carry that out. The order for the prosecution of a few

Mohammedan Version. — *Reply.*

Hindus could not restrain them from carrying out their desire for loot, arson and killing and consequently they absolutely ignored the promised prosecution of Hindus. They were bent upon mischief for which they had come and did it to their heart's content. Everything premeditated and pre-arranged. Materials for breaking open the shops, burning and killing were already in their hands before entering the city on the 9th after the meeting at the Town Hall. Mischief of the contemplated sort was started right away soon after the Deputy Commissioner left for his Bungalow. The garden of Rai Bahadur Makhan Singh outside the city was damaged and the Gurdwara on the Springs burnt by one section of the mob, while the major portion entered the city bent upon doing the mischief for which they had gathered.

(*b*) The Hindus had already armed themselves and had morchas in their houses and had supplied themselves with jars of acid and squrits. The Hindus considered it a great opportunity as the major portion of the mob population of the city was outside the city wall in the town hall, having

(*b*) Before refuting the allegations of Muhammadans contained in this part of their version, it would not be out of place to point out that if this portion of their version be taken as correct, it would be quite evident that the Hindus were placed in such a criti cal position through the

Mohammedan Version.

gone to court, and their were very few villagers in the Bazar who had come for shoping and were wandering in the Bazar on account of the shops being closed; or there were some Mohammadan students present in the city.

Reply.

acts and attitude of the Muhammadans that they were forced to adopt measures for the defence of their lives which could not be according to the version itself, in small danger.

The term morcha is a very magnified one in the case of Kohat Hindus. There were some holes in pardah walls on the houses of Kohat people, both Hindus and Muhammadans. These were made during 1919-1921 for purposes of defence against the raiders. The holes in the Hindu walls of the Hindu houses could be used only for defensive purposes while those in some of the Mohammadan houses were purposely made after 1921 for offensive purposes. Mostly they overlook the Hindu houses and were used against Hindus on 9th September.

Now it is to be explained as to how for the Mohammadan Version contained in this paragraph is correct or false.

It is correct that Hindus had arms but the Mohammadans cannot get away from the fact that they (the Muhammadans) had fire arms as well. As a matter of fact the License Registers for arms would show that the Mohammadans possessed more arms than the Hindus. Besides, the Mo-

Mohammedan Version. *Reply.*

hammadans could command an innumerable number of arms and ammunition from the villagers and the Independent Territory as they did in the present case.

The same was the case regarding morchas with this qualification that the Hindu morchas (holes in pardah walls) could only be used for defensive purposes while those of Mohammadans were mostly meant for and used for offensive purposes against the poor Hindus.

The idea of the Hindus having supplied themselves with jars of acid or squirts is absurd in itself. The allegation is a baseless one. Neither the idea keeping acid in a large quantity is a feasible one, nor can the Mohammadans support it beyond an alleged case in which they assert that, acid was thrown on some official. If the Hihdus had any acid and they wanted to used it why should it have been on an officials. Why did they not use it on mob? Is there any such instance? Ne.

The house from which it is alleged that acid was thrown on some Muhammadans overlooks the school Bazar (Zargaran). The shops in this bazar were mostly tenanted by goldsmiths and silversmiths, who generally keep some acid in their shops for

Mohammedan Version. | *Reply.*

cleaning the ornaments. It may be that while looting these shops some of the marauders might have burnt their clothes. If acid bad been thrown on the mobs by the Hindus from their houses surely it would have done more bodily harm than mere burning of clothes. We are sure there is no such instance.

As to the Hindus considering it a great opportunity because the major portion of the male population of the city was outside the city wall in the Town Hall, having gone to court, one cannot help saying that the version is an inconsistent lie. If the major portion of the Mohammedan males, or as was really the case particularly all the malə Mohammedans were outside the city walls, in the Town Hall, where was the opportunity of using the fire arms and against whom ? This is undoubtedly correct that the mobs consisting not only of the city male Mohammedans but also of the villagers and I.T. people was in the Town Hall, but surely they were not in the courts, as asserted. The courts are at some distance from the Town Hall and the Deputy Commissioner had promised to see them in the Town Hall and not in the courts.

The Mohammedans assert



Mohammedan Version.	*Reply.*
	that some villagers who had come for shopping were wandering in the bazar because shops were closed. The shops were really closed on the 9th September because there was an imminent danger of loot etc. Every body knew this. The wandering of these villagers in the bazar when the shops were closed shows for what purpose they would be wandering. The fact is that all the Muhammadans who wished to take part in the loot etc., were outside the city in the Town Hall. Even if it be correct that some villagers were really wandering in the bazar surely they must have been awaiting the return of the mob. We can not forget the fact that the Muhammadans had already declared Jahad on the Hindus by having taken very strong oaths on the previous night.
	The presence of the Mohammadan students is another myth. The Muhammadans have themselves admitted before some authorities soon after the Hindus were forced to leave the city, that small boys were banging at the shops with sticks in the beginning of the disturbances. The fact can be varified by Mr. Brays statement in the Legislative Assembly. As a matter of fact this is a much later charge of version by the

Mohammadan Version.

(*c*) The Hindus had called back their sons from schools after the recess period and had confined them in their houses, and they had also secretly removed every thing from their shops to their houses and had fully fortified themselves by strengthening their morchas on the entrance of their streets. They had also supplied themselves with plentiful supply of water and food-stuffs in their houses and had concealed their women and children in the safer parts of their mohallas.

Reply.

Muhammadans to suit the case they have put forward for their defence.

(*c*) It is true that the Hindus had called back their children from the schools. They had to do it because the situation was very grave and there was every danger of their children being put to death or injured if they were not under protection.

It is not correct that the Hindus had secretly removed everything from their shops to their houses. The circumstances would show that there was not the least time or chance for the Hindus to do so. They had closed their shops on the evening of the 8th under normal conditions. It was at night that Jahad was declared and the mob began collecting. By the morning of the 9th the situation had grown very grave. The Hindus could not dare even to move out of their houses what to say of going to the bazar, opening their shops and secretly or openly bringing any of their things to their houses. They had to think more of their lives than of the property.

This assertion has been put forward by Muslims to shield their own doings. Although the severe gravity of the situation became known to the Hindus on the night of the 8th or the morning of the

Mohammadan Version.	*Reply.*
	9th September when Jahad was declared, Muhammadans were fully aware of what they intended to do long before that. This base conspiracy was afoot since at least the beginning of September and the Muhammadans were doing all they could to put their things from out of their shops into Katras, Sarais and houses etc., for safety from fire. The proof of this fact may be seen in the present Muhammadan shops of the bazar which are full partly of their own belongings which they have brought back again to the shops and partly with the booty from the Hindu shops. Many new shops have also been opened by Muhammadans who were men of no worth before the 9th September, but that is a point which will be dealt with in its proper place later. As regards the Hindus having fully fortified themselves by strengthening their morchas on the entrances of their streets, it would be enough to say that none of the Hindu streets has any entrance gates. The entrances are open excepting in two cases :—(1) Kucha Arya Samaj has on its north the Jangal Khel Gate (Municipal property) of the city as one of the entrances, while the other end opens

Mohammadan Version.

Reply.

into the bazar without any gate. This Jangal Khel gate is the nearest city gate to the Town Hall, and this was one of the gates through which mobs re-entered the city. If the entrance had been a fortified one, surely there would have been many casualties among the mob there. (2) The Hindu mohalla is the other which has a gate (Municipal property) on its north as one of the entrances. This Mohalla has three other inlets which may be called the entrances, but none of them has any gates nor are they fortified in any way. This mohalla remained immune from the attacks of the fanatic mobs on the first day, though it was subjected to incessant firing from the high houses of the Paracha Mohalla which resulted in many casualties amog the Hindus on that day.

If the so-called entrances of the different Hindu streets, all of which open into the main bazar, were really fortified, the state of affairs regarding the casualties would have been decidedly different. There would have been innumerable casualties among the mobs which were busy in looting, shooting and setting the houses and shops on fire.

Mohammadan Version.

Reply.

Regarding the assertion that the Hindus had supplied themselves with plentiful supply of water and food stuffs in their houses, it would be enough to say that practically all the Hindu houses, in the city have wells for drinking purposes. The Hindus generally have plenty of food stuffs in their houses, so there was neither the necessity of such supplies nor did the Hindus ever think that their troubles and miseries would be of such a long duration. They knew of the gravity of the situation and their danger no doubt, but they had also counted upon the timely help of the authorities. They had imagined that although the situation was grave, the authorities would surely take proper steps to avert the catastrophe, in which they were utterly disappointed.

The Hindus have been living in Kohat since ages. They had never before felt the necessity of concealing their women and children. If they did conceal their women and children on this occassion surely the circumstances must have forced them to take such a step, but the fact remains that women and children were not concealed anywhere else except in their houses. If they had not been so, confined there would have been many more casualties among their

Mohammadan Version.

(*d*) The Hindus began to fire all of a sudden on these unarmed villagers between 12 noon and 1 p. m. with rifles pistols and guns which killed and wounded several Mohammadan men and children. This brought the Police and the Civil Officers immediately on the stop to put an end to this, but even they were not safe from the firing of the Hindus.

Reply.

women and children than there were.

(*d*). It is really beyond human imagination to think that, situated as they were, the Hindus would start firing all of a sudden on the so-called harmless villagers. This is a fairly admitted fact that the Hindus were in their houses when the disturbances started. Inside the city, the disturbances *admittedly* started in the main Bazar. But the mobs had looted a Sikh wood stall outside the city, even before their meeting with the Deputy Commissioner on 9th September 1924, devastated. R. B. Makhan Singh's garden near the town hall, and burnt, looted and desecrated the Gurudwara on the springs before any thing was done in the city. The Hindu streets of inhabitation are away from the Bazar. How could the Hindus while sitting in their houses start such a sudden fire on those of whom they were so much afraid and who, according to the Muhammadans were harmless. The Hindus could not dare to molest the nest of hornets which they knew were so infuriated. Muhammadans are carefully trying to change their concocted versions according to thei wishes regarding the time

Mohammadan Version. | *Reply.*

and places of their few casualties which took place on the 9th and 10th September. The first shots were fired by the Hindus when the whole main bazar was under loot, a portion of the Bazar was under fire and the mob had tried to enter the Temple situated in the Ghala Mandi near the Tehsil Gate of the Bazar by breaking the door of the Temple with axes and firing shots on those Hindus who were standing on the roofs near the Temple.

It is useless to narrate here as to how and when the Police and the Civil Officers arrived on the spot and as to whether any one of them was wounded by Hindus at all. The less said on the matter the better. The help which they gave, is clear from the devastation of the 9th and 10th Septmber and the subsequent days.

(*e*) Hearing the noise of firing the mob which was waiting outside the city wall in the court ran back to the city in a state of panic and hearing of the murder of some children and men, some ignorant people included in this mob busied themselves with looting and robbery making no distinction between Hindus and Mohammadan.

(*e*). The Muhammadans say that hearing the shots, the mob, which was waiting outside the city wall in the Court, ran back to the city in panic. What a statement: Why should there have been a panic among them when they were not in the city ?

It may be noted here once more that the Courts are a long way off the city walls.

Muhammadan Version.

Both the communities suffered heavily.

Reply.

The fact is that the mobs entered the city soon after the Deputy Commissioner left the Town Hall. Three successive shots rang out fromthe Paracha (Muhammadans) Mohalla, which is situated outside the Tahsil Gate and adjoins the Hindu Mohalla. Simultaneously with the firing of these three shots the Muhammadan mobs in the main Bazar started looting and burning the shops. These shots were presumably a signal for these fanatics to start their work of havoo and pillage. The story of the murder of a man or a boy before the commencement of the loot is only a made up one. As already stated the first time the Hindus fired was when the temple in the Ghalla Mandi was attacked.

As to whether the mob made any distinction between the Hindu and the Muhammadan property, even the present buildings in the Bazar give evidence to a certain extent. The Muhammadans knew beforehand what was going to happen, and they had taken every possible precaution to save their moveable and immoveable properties. Those who went into the city on the 12th September and on later days saw plainly an inscription on Muhammadan shops in chalk to the effect that

Mohammadan Version.	*Reply.*
	it was a Muhammadan shop. (Yeh Musilman ki Dukan Hai). It was the Hindus alone who suffered from the loot and arson. It is further said that both the communities lost heavily. We don't know on what authority this statement is based. As has already been said all the Muhammadans shops were marked with an inscription in chalk. Practically all the Hindu shops were destroyed by the fire while all the blocks of the Muhammadans shops remained intact. All the Hindu shops were looted while all the Muhammadan shops remained immune from loot. A few shops tenanted by Muhammadans were either looted or burnt no doubt, but that was due to the fact that they were so mixed up with the Hindu shops that they could not possibly be saved inspite of the fact that every possible precaution was taken to safeguard Muhammadan property. This is proved by the fact that while besides other property more than 20 Temples and Gurudawaras were either burnt, looted or desecrated, not a single mosque or any other Muhammadan building was in any way damaged. Eleven Muhammadans were killed while over 30 Hindus and Sikhs were killed, and many are still missing, to

Mohammadan Version.

Reply.

say nothing of those who were wounded. All this would show that the losses suffered by the Muhammadans are small as compared with those of the Hindus.

The loss of property alone suffered by the Hindus amounts to about two crore of rupees.

(*f*) In the meantime some shortsighted Hindu set fire in a lane which separated the Hindu Mohalla from the Mohammadan mohalla as if this wretched fellow wanted to build a fortress of fire. This destroyed many Hindu and Mohammadan shops.

(*f*) It is further alleged that some short sighted Hindu set fire in a lane which separated the Hindu Mohalla from the Mohammedan Mohalla, as if this wretched fellow wanted to raise a fortress of fire and that this destroyed many Hindu and Mohammedans shops.

How absurd is the statement. In the first place no body would like to set fire to one's own property. Next, there is no such lane so near the bazar, where shops are situated which separates Hindu and Mohamedan Mohallas, and lastly not a single house was burnt which adjoined any of the Mohammedan Mohallas. As a matter of fact the Hindus admittedly were confined to their houses. No Hindu stirred out when the loot and arson was going on in the bazar. It is absurd to say that any Hindu would get out of his house at the risk of his life and start setting a lane on fire. The arson was the work solely

Mohammadan Version.

(*g*) The Hindus wounded unarmed Mohammadan men and children and rained showers of bullets on every mohalla of Mussalmans and prevented the Police and the Military from restoring order in the Kuchas by their indiscriminate firing. The result of which was that fire was set in various parts of the city and loot and assaults began in the whole city.

Reply.

of the Mohammadans who had come prepared for the purpose under the vows of Jahad.

(*g*) Let us see now how much truth three is in the Mohammadan version that the Hindus wounded unarmed Mohammadan men and boys and rained showers of bullets on every Muhammadan Mohalla and prevented the Police and the Military from restoring order in the kuchas by their indiscriminate firing.

When any Mohammadan man or boy was wounded, the first question to ask is at what place he was wounded. In or about his own shop or house, or in front of a Hindu shop or house ? If the latter, was he there to loot or with those who were committing loot or arson? If so, surely Hindus had the right of self-defence as Mohammadans have, and if they fired in self-defence, they cannot justly be blamed even if in some case it resulted in a fatality, however much we may regret the fact. That the Hindus did not fire indiscriminately is shown by the fact that the casualties among the Mohammadans were so few, even when the mobs were going about doing mischief in all directions. Besides if the Hindus had showered bullets on the Mohammadan Mohallas

Mohammadan Version. *Reply.*

surely there would have been some casualties in those Mohallas, but the fact remains that there was not a single casualty in any Mohammadan Mohalla. Th s alone should suffice to disprove the allegation.

On the other hand the Muhammadans from their houses in diferrent Mohallas kept up an incessant fire on the Hindus who were in their own houses from the early part of the noon on 9th September 1924, and the many casuaties that occurred in the Hindu Mohalla alone are a proof of that fact. The Assistant Commissioner was taken round late in the afternoon of the 9th to see these casualties in that Mohalla. The Police and the Military failed to restore peace not because of the firing of the Hindus but because the mobs were fanatic and proper steps were not taken to bring them under control and because the Muhammadans did not desist from firing on the Hindus. On the 9th *i. e.*, the first day of the disturbances Muhammadans kept firing upon the Hindu houses chiefly with the purpose of keeping Hindus confined to their houses and thus giving unbridled opportunity to the mob to loot and burn Hindu shops. Muhammadans have failed to explain why if the loot

Mohammadan version	*Reply.*
	and arson had not been previously planned the fire was set simultaneously in various parts of the city and why the loot and assault began at the same time in the whole city. If the mobs were peaceful what reason was there for the Hindus, whose shops were full of valuable property, to provoke fanatical Muhammadan mobs, and thus to invite ruin upon them? They could not have thought of opening fire until they were driven in despair to that course.
(*h*) After three hours incessant firing by the Hindus, police and military by great effort and sacrifice and tact restored quiet in the city and the members and the volunteers of the Khilafat Committee at the risk of their own lives saved five or six mohallas behind the Bazar inhabitated by big Hindu Sahukars and merchants and went to other parts of the city in order to stop the fire.	(*h*) The next point to be dealt with is whether the Police and the Military really succeeded in restoring quiet that day and whether the Khilafat Volunteers did anything in the way of saving any Hindu Mohallas from fire at the risk of their own lives. The Police or the Military were not ot all instrumental in restoring peace in the afternoon of the 9th September. The fact is that the looters and marauders had enough of booty to look after and dispose off by the afternoon and had naturally to retire for that purpose for the time being. The events of the 10th September and the following days clearly prove the fact that as soon as they had deposited the booty in a safe place they again started their

Mohammadan version. | *Reply.*

Reply: work of devastation on the following day.

The help rendered by the Police or the Military lay not in the way of restoring peace but in joining the mobs in loot and plunder and in the breaking open of Hindu safes.

The volunteers of the Khilafat Committee never helped in saving any Hindu Mohalla from fire. As the Hindu Mohallas near the Bazar adjoined the Muhammadan Mohallas, they were not set on fire purposely, but they were looted all the same.

The Khilafat workers did take risks no doubt but that was in the shape of leading the mobs with shouts of Allah-o-Akbar with Khilafat banners in their hands and then in helping the looters in removing the booty from inside the city.

Mohammadan version: (*i*) The Police and Military were posted in various parts of the city, and the constabulary was also sent for to make arrangements for the protection of the city on the 10th.

Reply: (*i*) It is said that the Police and Military were posted in different parts of the city and the Frontier Constabulary was also sent for to make arrangements for the protection of the city on the 10th.

The question is, did they as a matter of fact protect the city on the 10th ? One thing is clear from this bit of the version that inspite of the alleged restoration of

Mohammadan version. | *Reply.*

quiet by the evening of the 9th, the authorities did apprehand serious danger on the 10th. What action did the authorities take to prevent that danger? Thirteen holes were made in the city wall during the night. Where was the Police, the Military or the Frontier Constabulary then? What measures did the authorities adopt early next morning when they saw that armed mobs were pouring into the city? Was it not their duty to have nipped the evil of the 10th in the bud ?

The Police and the Frontier constabulary openly joined the mobs of the 10th in killing Hindus, looting their houses and setting them on fire. That is what the Police and the Frontier constabulary did in protecting the Hindus on the 10th.

4. (*a*) On the 10th September when the school bell rang and the boys began to pour in, the Hindu rioters fired at the boys and the Police from their morchas and squirted acid on the Police and other workers.

Very few Mohammadans in the city possessed arms.

While large crowds of Mohammadans from the neighbouring villages hearing the news of the destruction of the Mohammadans were entering into the city

4. (*a*) It is absurd to allege that the Hindus fired at the boys and the Police from their houses or squirted acid on them or other workers on the 10th.

The Hindus had seen on the 9th how the mobs had devastated their shops and property in the bazar. A few houses in the mohalla on the Hindu Gate side had caught fire from the outside shops and the major portion of that mohalla were busy in extinguishing that

Mohammadan version.

either by making holes in the city wall or by jumping over it, and the Police was busy in stopping them, when the Hindus once more turned the city into a battle field by showering bullets from their morchas.

Reply.

fire because the Assistant Commissioner had refused to give them any help though he was requested to do so.

News was being received from the early morning that armed mobs were entering the city and hence it would have been suicidal for the Hindus to have fired any shots. It would have been inviting death and destruction upon themselves.

As a matter of fact the Hindus remained absolutely quiet till their houses in their mohalla were actually attacked from all sides by big and armed mobs. When the Hindus saw that their lives were in imminent danger because the mobs, joined by the local Muhammadans and Khilafat workers, had started firing on them, and setting their houses on fire, they of course fired in self-defence.

The story of squirting acid is a false one for reasons already noted in para. 3.

The Muhammadans have admitted the fact that Muhammadans of the villages entered the city by digging holes in the city wall or by jumping over it. We believe they have done so because the authorities have already admitted this fact. It may be noted here that the Hiddu mohalla is at a great distance from the

Mohammadan version.	*Reply.*
	Southern city wall through which the mobs had entered. There are Muhammadan mohallas in between that portion of the city wall and the Hindu mohalla. The city wall cannot be seen from the Hindu mohalla. It is absurd therefore to say that the Hindus turned the city once more into a battlefield by firing at the villagers or the Police who had gone there to stop them.
(*b*) The city Magistrate accompanied by a few respectable Mohammadans and the Police was posting pickets in the various parts of the city for the protection of the various places, when a few leading Hindu rioters began firing at him and his companions. He and his companions would have all been killed if they had not run away and taken shelter in a neighbouring mosque.	(*b*) It is said that the City Magistrate *accompanied by a few respectable Muhammadans* and the Police was posting pickets in various parts of the city to protect different places, when a few leading Hindu rioters opened fire on them.
In this way the members of the Police force were wounded by the Hindus in various places and rendered the Police and the Military absolutly unfit for maintaining order, and they killed and wounded many people.	It is worth while to note here that the City Magistrate referred to here is no other than Mr. Ahmed Khan, Assistant Commissioner who played such a prominent part in the Kohat tragedy.
	The pickets referred to must have been for the protection of Hindus chiefly. We wonder why a few respectable Muhammadans only were asked to help the city magistrate in posting those pickets. Surely the Hindus would have been better judges for that purpose. The presence of the Mu-

Mohammadan version.	*Reply.*
	hammadans only in helping the posting of pickets plainly shows how much sympathy the City Magistrate had with the Hindus. Is it reasonable to ask any one to believe that in the situation that existed in Kohat on the 10th, any Hindu would have dared to come out of his house to commit a riot ? If the so-called Hindu rioters had opened any fire on the City Magistrate and his party, surely some body out of them must have been killed or wounded. It is perhaps to meet this objection that no one was that it is alleged that they saved themselves by running into a mosque. Where was that mosque has not been stated ? The Hindus would have been the last persons to have fired on those who were busy in protecting them. No member of the police or military were wounded on the 10th. A police constable is said to have been wounded on the 9th in the bazar, but whether he was wounded by the mobs or by a Hindu shot we are unable to say. The Hindus did fire in certain cases but in self-defence only, and if any body, whoever he may be, got struck while in the company of those who were committing loot or arson, it was no fault of the Hindus.

Mohamadan version.

(c) It is likely that some wounded persons while on the point of death took revenge upon the Hindus by setting fire to some houses.

As the houses of Hindus are very narrow and are made of deodar wood, fire spread very fast in the Hindu mohalla, thus compelling the Hindus to leave their morchas in some places.

Reply.

How the Police or the Frontier constabulary maintained the peace has already been explained to a certain extent. The damage to life and property done on the 10th and later days was in a considerable measure done by or through the Police and the Frontier constabulary.

(c) It is absurd to say that some wounded man while on the point of death took revenge by setting the Hindu houses on fire ?

Some Hindus who were bravely defending their houses against the mobs were forcibly removed from their houses and their places given to the Frontier constabulary who were all Muhammadan, and this gave an opportnnity of havoc to the mobs whose confederates were these preservers of the peace, i.e., the Frontier constabulary.

The Frontier constabulary from these houses not only opened fire on the Hindu houses but started throwing burning balls of rags soaked in kerosine oil and thus setting the houses on fire. The Frontier constabulary and other Muhammadans from the big tower of the Islamia High School and other places did great havoc by firing on the Hindus. That is how many of the Hindus were forced to leave their houses.

Mohammadan version.

5. The generosity of the Muhammadans.

Reply.

5. In this paragraph the article deals with how the Muhammadans helped the Hindus in inducing them to leave their houses because their houses were on fire. The real idea underlying this inducement was that loot and arson might be carried on with the fullest freedom.

The Hindus left their houses full of valuables, clothes, etc., and as soon as they left them, Muhammadans accompanied by the Police and the Frontier constabulary practically swept all the houses clean of everything worth taking. Even the floors of the houses were dug in certain cases and the wells in the houses searched for valuables.

It has been alleged that Muhammadans also lost property and that they lost a good deal more than the Hindus. The facts stated above will clearly show as to how much the Muhammadans could have lost and who could have lost more.

As stated elsewhere only those mohallas or katras etc., were not set on fire which adjoined Mohammadan mohallas. Vo credit is due to any Mohammadan on that account. It is important to note how the fire worked as if it was under magic control. It is admitted in this paragraph that

Mohammadan version.	*Reply.*
	the Islamia High School etc. were all saved. If the Mohammadans had shown a real spirit of good will and if the authorities had helped, surely the Hindu property also would have been saved from fire at least like Mohammadan property.
	A false accusation has been brought against the Sanatan Dharamis for having set some Gurdwaras on fire. The idea itself is an abomination to Hindu sentiment. It is said that the Mohammadans saved such Gurdwaras. Who then burnt and desecrated all the Hindu temples and Gurdwaras? It is wicked to suggest that a Hindu would do this work of desecration. Para. 5 also deals with the loss of life and property of the Mohammadans and declares that it was much greater than that of the Hindus.
	This point has already been explained above and needs no furthur amplification beyond this that while only eleven Mohammadans are reported to have been killed over 30 Hindus were killed and many are missing besides those who were wounded. Practically all the Hindu shops were looted and burnt, a large number of Hindu houses were burnt and practically all of them looted, and still it is said that the

Mohammadan version. | *Reply.*

Mohammadans lost more than the Hindus.

6. Para 6 deals with the restoration of peace on the 12th by respectable Mohammadans, volunteers of the Khilafat, Civil authorities and the military, but it does not say between whom the peace was restored. The Hindus were made to evacuate the city whosesale on the 10th. There was practically no Hindu left in the city. But the fact remains that loot and arson continued in the city up to the 19th September.

It is also said that some property left in the houses was collected by the Mohammadans Why was the property collected from the mohallas in the absence of the Hindus and for what purpose? Hindus know nothing about it. They thought that although they were leaving their houses under pressure yet the Government would surely look after their property. Yet when they got a chance of returning for a few hours to their houses they saw them ransacked and looted.

7. Para 7 deals with the attitude of the Frontier tribes. We have already explained their attitude from the very beginning. Had it not been through

Mohammadan version.	*Reply.*
	their help and connivance, the Hindus would never have lost so much of their lives and property as they did. The Frontier tribesmen worked with the rioters and marauders throughout. 8. Para. 8 deals with the collection of corn and other things. No body had any right to touch the Hindu property in their absence and anything done in that way, could not be with selfless and honourable motives. As a matter of fact the Hindus have lost very heavily through these collections in their absence from their Sarais and Katras, etc. The Muhammadans were solely in charge of the collecting operation. The Government could easily have indented for rations for the Muhammadans from other places instead of touching the Hindu Property. It is false to say that besides the Hindu mohalla the other four or five Hindu mohalls are safe and that the people are keeping their families there. No Hindu is safe in Kohat up till the present day. Any body wishing to spend a night there would have to do so as a slave of the Muhammadans. Their rule is supreme there. 9. Para. 9 offers thanks to the authorities for their timely assistance on the

Mohamadan version.	*Reply.*
	14th. We do not grudge it, but if the authorities had given even a little help to Hindus the latter would not have seen such a fate. At least they would not have had to leave their ancestral hearths and homes. A mention is made in this para. that there is perfect peace and order in the city. Why should it not be ? The Khilafat is ruling. The residents are Muhammadans. *Note.*—The Khilafat Committee has since published its report which contradicts the above Muhammadan Version materially though this report also is one-sided.



